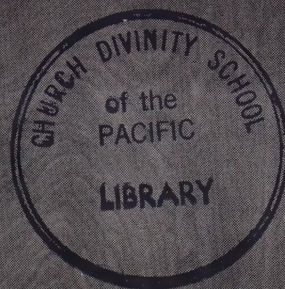


The Living Church

May 1, 1955

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

South India

Just browsed through my *LIVING CHURCH*, and was brought up with my hair literally on end by the article about the Church of South India [L. C., March 27th]. This is, it seems to me, the last word in Anglican muddle-headedness (I mean the goings-on in South India, not the article!)

I must have an answer, and look to you to give it, since you say in the article "We do not think that, under the present state of affairs, Anglicanism ought to undertake missionary work within the area of the CSI. . . ."

But how can the two facts possibly be tied together, (1) that The Church of England, and presumably the whole of the Anglican Communion has declared the CSI out of communion, and not fully Catholic in its ministrations, and (2) That the same Anglican Church has entered, apparently, into a "comity plan" that in effect binds Anglicans not to bring any other ministrations to the people of South India?

If the CSI is a valid branch of the Catholic Church, then of course Anglicans will keep out, but then why the excommunication? If the CSI is *not* a valid branch of the Catholic Church, and her people are not receiving valid Sacraments and other ministrations, how in the name of conscience, can the Anglican Church accept a "comity plan" that prevents them from doing missionary or any other kind of work among South Indians. Surely this is the same kind of sentimentalism that has weakened the witness of the Church in some places in the USA.

I am a convert to the Church from the Congregational Church. Once a minister of that group (for seven years), now rector of one of the large parishes in the southern California area. Converts are always burning for answers to questions like this!

(Rev.) DENNIS J. BENNETT
Rector, St. Mark's Church

Van Nuys, Calif.

Editor's Comment:

There is no such thing as simple, logical relationships between different Christian communions, since the idea that there is more than one Church of Christ, or that within the one Church there should be different communions, is in itself illogical. At present, the various self-governing portions of Anglicanism have somewhat different rules with regard to the Church of South India; generally, no penalty or barrier is raised for CSI members who were confirmed or ordained as Anglicans when they wish to receive Anglican ministrations on either an occasional or a permanent basis outside of South India.

The four Anglican dioceses which went into the union were not judged by Anglicanism in general as subject to

discipline for doing so; but neither were their decisions about recognition of non-Anglican ministrations changing Church polity automatically ratified by the rest of Anglicanism.

The situation is regarded as experimental and, in many respects, hopeful for the stabilizing in the South India Church of a Catholic pattern of Faith and Order which Anglicanism may ultimately recognize as of equal status with its own. This consummation looked for at the end of a 30-year period in which the problems and frictions of unification are to be allowed to work themselves out. In the meantime, Anglicans are asked to regard ex-Anglicans as validly confirmed or ordained fellow-Christians; are not asked to regard those who have not been episcopally confirmed or ordained as entitled within the Anglican communion to the privileges which confirmation or ordination confers; and are asked to deal generously and sympathetically with those who have been episcopally confirmed or ordained within the Church of South India without prejudicing the ultimate decision about the relation between the two communions.

In such circumstances, we think proper for Anglicans to turn their evangelizing energy to other areas rather than South India; but we do not think it proper for continuing Anglicans to be placed under the jurisdiction of the Church of South India against their will.

Evening Communion

On the subject of the recent pastoral letter of the Bishop of Michigan recommending to his clergy evening Communion services on Saints' Days because experience shows that "because most parishes hold their celebrations of Saints' Days at eight, nine, or ten o'clock on a weekday morning when very few people can attend the typical congregation of a weekday celebration of a Saints' Day is a handful of women" [L. C., March 6th], may I submit two quotations and brief comment. The two quotations are from addresses of the same bishop Cleland Kinloch Nelson of Georgia (later of Atlanta) to the Georgia Conventions of 1892 and 1894 (Jnl. 1892, 44; Jnl. 1895, 50-51):

"The time of day when the Holy Communion is celebrated bears an evident relation to the number and quality (fitness) of the receivers. It has been remarked over and over what a test of love and fidelity is supplied in the early celebrations. On the contrary, the late forenoon celebrations are more largely attended. But between these and the modern invention of evening Communion there is a leap which can only be taken in disregard of the time-honored usage of the

church, and with no better support than the individual interpretation of the records of the institution of the Sacrament, enforced by a popular sentiment. To yield to a popular desire in opposition to the universal custom of the Church is very questionable churchmanship, and to regard any or your custom as sufficient ground for a radical departure tends to the lawlessness which we all so heartily deprecate. The trust committed to expound the Scriptures does not carry with it the authority to modify any established use of the priest's individual notion, or even if some particular congregation seems to demand

"As in the order for the administration of the Holy Communion and in the five distinct offices of which it forms a part, our Prayer Book clearly contemplates a morning service, it is a clear violation, not a command, but of a liturgical principle and of the Church's obvious intention, to have the Holy Communion in the evening, except in the emergency of the visitation of a sick person, and nothing short of conciliar action would be sufficient to allow a practice for which the Prayer Book makes no provision. It is inconceivable that if a change in the custom of the Church were to be made in the interest of Wesleyanism, some intimation of that liberty had not been given in the successive revisions of the Prayer Book. . . ."

No one can doubt Bishop Emrich's piety, zeal, or ability, and I should regret if what I say should be taken as other than a suggestion of matters which ought, it seems to me, to have consideration by the Church at large in this country.

The Michigan Pastoral raises three questions:

1. Does the unwritten customary law of the Church Catholic permit evening communions? To this I believe the answer is, No.
2. If it does not permit them, may a diocesan, either *solo* (as here), or in diocesan Synod, alter the law for his diocese? Here again the answer is, No: any alteration is for a higher authority.
3. What is the higher authority which may alter this law? Almost certainly a matter such as the hours for celebrating Holy Communion is within the competence of the synod of a province or national Church, and no lower body. Our General Convention may overrule the action taken in Michigan or, by establishing a rule in accordance with it, in effect approve it.

Now the Church's law, and its customs with the force of law, were made for souls; not souls for the law. Times and circumstances change, and on a proper showing of need for change, even long-established custom must give way. One may doubt however whether a case can be made out for evening communion on saints' Days on the ground that substantially all male, and many female communicants, cannot attend a week-day service at 8, 9, or 10 o'clock in the morning, for it would seem probable that most or all of them could attend a service at 6:30, 7, or even, in some cases, at 7:30.

SPENCER ERVIN

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Let's Memorize Something

LET'S catch up a little on our memorizing. If you have been slighting this matter through the year, now — in the closing Sundays — you can still get some good work done. Teachers who believe in something manage to convey it to their pupils. Do you believe in memorizing?

You hope to prepare them for living — lifelong living, as vital Christians? All right, then give them some of the things they can use. The great value of memorizing is in storing your pupils' minds with the priceless literary treasures of the Christian faith.

You, as a teacher, can perform no worthier office for a child than to set singing in his mind, great religious verse and prose. These will fashion the norm of his taste. These will give him keys to the overtones and hidden beauties of our religion. The selection of what to memorize has not been sufficiently directed by our Church. Either the textbook calls for certain things to be learned (which too many teachers slight over with one or two drills); or, the teacher selects some item from his own small stock.

Wisely chosen memory selections may be recalled and used all through life. Even our "baby" pieces are used again as we teach other children, or train our own (and, later, our grandchildren!)

Guidance and drill in memorization is one special duty and pleasure of the Church school teacher. If you don't have them learn these passages, who will? It is now or never. And, while there is a wide range of fitness for each age, there are clearly some things suited for tiny children, some for juniors, and some for seniors (to use through life).*

If you did not experience the joys of memorizing as a child, or if your stock of treasures of the Christian literature is scant, you are apt to pass on this "loss" to your pupils. You may have a feeling that memorizing is painful or difficult. For most children memory work is more like a game which they enjoy. Started rightly, memorizing may become a useful habit and pleasure for life.

Therefore, be positive in your attitude. Don't ask your students to learn anything which you have not already

committed to memory, or are not willing to learn along with them.

Some of these steps or aids may help you:

(1) Read the entire selection to your class, with as much enthusiasm and emotion as you can. What is important to you will be felt to be important for them. How you first present the reading matters greatly.

(2) With the full wording in the hands of every one (Bibles, Prayer Books, Hymnals, or typed sheet)



through it. Then have all read it in concert, slowly, and with meaning.

(3) Now go through it for explanation of new words and special meanings. Take time for this. It is a kind of literature lesson, a course in "Christian English."

(4) Next Sunday, and without fail for several Sundays, start the class period by saying it together — the entire passage, not portions. Then, in the closing minutes, say it again, all together. Naturally, you cannot do this readily unless you have it letter-perfect yourself.

(5) Help each one start a notebook of his memory gems. Copying it into the book helps the learning, too. The teacher's signature (or the rector's) beneath the passage makes it a prized possession. This recognition is done only when the pupil has recited it perfectly before the class.

(6) Cards with the selection printed on them and kept on the wall help visual drill. Some passages lend themselves to writing on greeting cards, bookmarks or illuminations.

(7) Call on the parents to have a hand. Some memorizing (especially of the longer passages) is done at home. But always the class is the center for inspiring and checking up.

Invent ways of having memory items used frequently, in various connections. Have some memorization or recall every class session.

*What to Memorize is a 24 page leaflet produced by the Dept. of Religious Education of the Diocese of New Jersey, giving a graded selection of 50 items, with full wording. May be secured from Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y., for 15c, or 50 for \$6.00.

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week,
except Sunday, by the Church Literature Founda-
tion at 407 East Michigan Street, Milwaukee 2,
Wis. Entered as second-class matter February 6,
1909, under the Act of Congress of March 3,
1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00
for two years; \$18.00 for three years. Canadian
postage, 50 cents a year additional; foreign postage,
\$1.00 a year additional.

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29	30	31				

May

St. Philip and St. James.
Indianapolis convention, to 2d.
Washington convention.
Chicago convention, to 4th.
Easton convention, to 4th.
Kentucky convention, to 4th.
New Jersey convention, to 4th.
Quincy convention, to 4th.
Upper South Carolina convention, to 5th.
Wyoming convocation, to 5th.
Massachusetts convention.
Nebraska convention, to 5th.
Bethlehem convention.
Election of Texas suffragan, St. Paul's, Waco.
Maine convention.
Fourth Sunday after Easter.
West Missouri convention, to 10th.
Albany convention, to 11th.
Delaware convention, to 11th.
Fond du Lac convention.
Georgia convention.
Iowa convention, to 11th.
Lexington convention, to 11th.
Montana convention, to 12th.
New York convention.
Newark convention.
North Carolina convention, to 11th.
Pittsburgh convention.
Southern Ohio convention, to 11th.
Southern Virginia convention.
West Virginia convention, to 11th.
Western North Carolina convention, to 12th.
Rogation Sunday.
Rogation Monday.
Rogation Tuesday.
Connecticut convention.
Long Island convention.
Rhode Island convention.
Southwestern Virginia convention, to 18th.
Western New York convention.
Rogation Wednesday.
Western Massachusetts convention.
Ascension Day.
Sunday after Ascension.
Olympia convention, to 23d.
Harrisburg convention, to 25th.
Virginia convention, to 26th.

SORTS AND CONDITIONS

WHAT would you think if your rector used the first person singular 20 times or more in the course of a sermon — and a sermon, at that, which was not devoted to recounting personal experiences but to setting forth general principles of conduct? The Greek of the Sermon on the Mount (the experts tell us) makes the point even more sharply than the English by frequently using not merely the first person singular verb form but the emphatic "ego."

AS REPORTED last week, our family has been reading the Sermon on the Mount lately, and of course it did not surprise us in the least that Jesus introduced much of His teaching with "I say." What does surprise me, thinking the subject over afterward, is that the Sermon is regarded by some as the great statement of a "Christless" Christianity, of a "simple religion of Jesus" which is supposed to conflict with a more complicated "religion about Christ."

THE POINT of the emphatic "ego" did not escape the crowd who heard the sermon. The evangelist records that they were "astonished at his teaching, for he taught them as one who had authority, and not as their scribes." What He presented was not a consensus of the learned nor even, in the classical formula of the prophets, a "thus saith the Lord" — a special message inspired from above — but a personal declaration of what He expected from those who wanted to be loyal to Him.

THUS, the Sermon on the Mount shows Jesus in exactly the same role on the green hillsides of Galilee as in the hour of His trial before Pilate — the role of King. There never has been another kingship remotely like His, and no doubt there never will be; but the preaching of Jesus was not a lecture on the good life; it was the address of a ruler to His subjects — "this is how I propose to govern My kingdom."

THE WORD "CHRIST" is, of course, the Greek translation of the word "Messiah," meaning the anointed one, the divinely appointed king; and the Sermon on the Mount is entirely clear about the fact that Christ claimed this kingship for Himself.

IN MODERN America, there are many who want to be good but want to do so without dogma. They accept, or think they accept, Christ's description of the good life, but can trace no connection between that kind of life and a set of formal intellectual propositions. Frequently they are troubled by the miraculous element in the gospels, which seems to them to be in conflict with modern science, and by the note of intolerance in Christianity, which goes right back to the New Testament itself.

SUCH A MAN as the late Albert Einstein, overwhelming in intellect, sterling in personal character, and a frank disbeliever in the supernatural, poses a disconcerting problem for the Christian Church. Einstein is reported to have said that one life was all he wanted; but the Christian has a suspicion that God wants Albert Einstein to have more, in the company of other great minds and great souls throughout eternity.

YET EINSTEIN himself confessed not long ago that something had gone wrong with his chosen vocation. He suggested that a man who wants to live the good life would be wiser to take up a useful trade like plumbing and leave the pursuit of truth alone. No doubt it was in a passing mood of pessimism that he spoke, for he certainly knew that men seek truth not for the sake of comfort but for its own sake.

HOWEVER, many another scientist of today is facing the fact that the pursuit of truth within scientific limits — the limits, that is, of what can be weighed or measured or verified by experiment — may be a good life, but that it can present an almost unbearable danger to the practice of the good life by mankind in general. Long ago, the second Isaiah taunted those who thought that truth and goodness and power to save were to be found in things they had fashioned of wood or stone or metal. Perhaps today's prophets are ready to taunt the idolaters of the laboratory and the production line.

WHAT does theology mean? What does dogma mean? Among other things, it means that truth is more than science, that goodness is more than an observed human behavior pattern. It means that truth and goodness are personal, the qualities of a transcendent divine being, a totally existent, totally self-determined, totally powerful reality — not something that we have made, but something that has made us and everything around us. The total earthly expression of this reality is also personal — one who lived among us as one of us, did certain things, said certain things, and who spoke and acted, not like a philosopher, not like a scientist, but like a king.

TO ACCEPT truth is to accept Him and then learn truth from Him; to accept virtue is to accept Him and then learn virtue from Him. We are troubled about the aristocrats of truth and goodness who do not accept Him. His passionate concern on earth, however, was not for aristocrats of any kind, but for common folk. "Blessed are those who have nothing but me, know nothing but me, who are despised and beaten and killed for love of Me," said He. "I am the door." Ultimate reality is not a proposition but a person. That is the meaning of dogma. PETER DAY.

EPISCOPATE

Anniversary

The Rt. Rev. Robert B. Gooden, retired suffragan bishop of Los Angeles, will be honored at a special service on May 24th commemorating his 80th birthday, the 50th anniversary of his ordination, and the 25th anniversary of his consecration.

The service will be held on May 24th in St. Mark's, Glendale, Calif. His son, Bishop R. Heber Gooden of Panama, is expected to fly to Glendale to attend.

Coadjutor for Oregon

Oregon's diocesan convention, meeting on April 19th, granted Bishop Dagwell's request that a coadjutor be elected. A special election will be held in October after General Convention approves the request.

The phenomenal growth of the diocese and the resulting increase in episcopal duties make the election of a coadjutor desirable.

Installation May 10th

The installation of the Rt. Rev. Wilburn C. Campbell as Bishop of West Virginia will take place on May 10th. Bishop Campbell succeeds the Rt. Rev. Robert E. L. Strider, who retired on April 9th. Bishop Campbell has been coadjutor of West Virginia since 1950.

Presiding Bishop Sherrill will be present as institutor, Bishop Moody of Lexington will preach, and Bishop Gibson, coadjutor of Virginia, will read the lesson. Bishop Heistand of Harrisburg and Bishop Strider will also take part in the service, as will the Rev. John Vernon Butler, rector of Trinity Church, Princeton, N. J., and the Rev. Frederic F. Bush, Jr., president of the Standing Committee of the diocese of West Virginia.

Coadjutor Election

Four men have been suggested for nomination as bishop coadjutor of Arkansas by a committee appointed for the purpose. They are the Rev. Robert R. Brown, rector of St. Paul's Church, Richmond, Va.; the Very Rev. Clarence

R. Haden, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; the Rev. Duncan M. Hobart, rector of St. Paul's Church, Meridian, Miss.; and the Rt. Rev. Iveson B. Noland, suffragan of Louisiana.

The constitution of the diocese provides that nominations must be made



BISHOP GOODEN: Fifty years of Church service.

from the floor.† The special committee of three clergy and three laymen which made the recommendations is not a nominating committee, and it is anticipated that other nominations will be made. The new bishop coadjutor will be elected on May 5th.

West Texas Suffragan

The Rev. R. E. Dicus, rector of the Church of the Redeemer, Eagle Pass, Tex., was elected Suffragan Bishop of West Texas at a special council meeting April 18th at St. Mark's Church, San Antonio, Tex.

DRAMA

Umbrella Carrier

A bishop and a college chaplain turned actors for two performances of Gilbert and Sullivan's immortal "Mikado" in Seattle. Bishop Bayne of Olympia, equipped with shaggy wig and gigantic

umbrella, excelled as the umbrella carrier. The Rev. Lee McArthur, chaplain at the University of Washington, was success both dramatically and vocally as Ko-Ko. The performance of the "Mikado" was the first show of a newly formed parish Gilbert and Sullivan Society, the first in the Northwest. The society is sponsored by Christ Church, Seattle, and is under the direction of John Andrews, choirmaster and pianist.

Advance sale of tickets showed sell-out crowds and an extra performance was scheduled. The costumes were brought from Boston and were authentic. John Andrews played the Gilbert and Sullivan music and directed the entire performance from the piano.

It was a family performance for the McArthurs with Mrs. McArthur playing the part of Katisha. Marsha Neil, daughter of the Archdeacon, Ven. Walter McNeil, played Peep-Bo. Others in the cast included Richard N. Comb as Nanki-Poo and Terry St. John as Poo-Bah. Pish-Tush was played by Van S. McKenny III. Yum-Yum was played by Antonia Filigno, former president of the House of Young Churchmen. Joan French was Pitti-Sing and the Mikado was Dr. Alvin J. Thomsen.

MINISTRY

Clergyman — Businessman

The appointment of the Rev. A. Humrickhouse, rector of St. Matthew Church in St. Paul, as assistant to president of Pick Industries, has been announced. This St. Paul clergyman will have important responsibilities in securing personnel for the expansion of atomic energy, mining, ranching, and manufacturing interests of the Pick Industries. He will also guide the formative stages of setting up a philanthropic organization.

He will resign his duties as rector of St. Matthew's May 1st and will move his home in Grand Junction, Colorado. Commenting on the appointment, Bishop Keeler of Minnesota said, "It is a thing that a vast enterprise, including the potentiality of a large philanthropic organization, should have on its staff a clergyman of the Church who can

TUNING IN: †This issue (May 1st) is dated St. Philip and St. James because May 1st is the feastday of those saints and takes priority over the Sunday, which is the Third Sunday after Easter. Thus the Collect, Epistle, and Gospel are those

of St. Philip and St. James, but the Sunday Collect is after the Saints' Day Collect. †The rules governing the election of a bishop vary from diocese to diocese, according to the constitution of the diocese concerned.

le its decisions, insofar as philosophy Christian social relations in communities affected by its activities are concerned."

Mr. Humrickhouse, now only 43 years has been at St. Matthew's since September of 1950. He received his education in the Minneapolis public schools, at the MacPhail School of Speech and Dramatic Art, before deciding to enter the ministry. He was one of six businessmen who were ordained deacon by Bishop Keeler on December 17, 1947. Known as the "Bishop's Men," they had been layreaders because of a wartime clergy shortage. Of the six, three besides Mr. Humrickhouse went on to the priesthood and are serving churches in Minnesota and Michigan. The other two remain deacons.

Mr. Humrickhouse's associations with Canon Pick began when Mr. Humrickhouse was parish priest in the Little Falls — Royalston field. They have been personal friends since that time. Mr. Pick has been much in the limelight since his recent sale of a \$9,000,000 estate.

CP

New Officers

Robert J. Cadigan of Philadelphia, editor of *Presbyterian Life*, was elected president of the Associated Church Press, organization of editors of non-Protestant publications in the U.S. and Canada, at its 36th annual meeting in Washington.

He succeeds Dr. G. Elson Ruff of Philadelphia, editor of *The Lutheran*. Peter Day of Milwaukee, Wis., editor of *THE LIVING CHURCH*, was elected vice-president and Richard R. God of Philadelphia, editor of *The Quaker* (Quaker), was named second vice-president.

Dr. William B. Lippard of New York, editor emeritus of *Missions* (American Baptist), was reelected executive secretary and treasurer.

Delegates voted to hold next year's convention in Toronto, Canada.

Secretary of State John Foster Dulles told the church editors that unification of Western Europe is "the greatest single contribution that could be made to peace of the world."

Mr. Dulles said the creation of something like a United States of Europe "has been a dream of many years and 'we are on the eve of achieving that very great result.'"

The Secretary made a brief appearance before the meeting when the editors made a visit to the State Department.

Turning from Europe to Asia, he said the situation in that area was "not so promising." But he added that the U.S. is "hopeful and trying to bring about acceptance of some sort of cease-fire" in the Formosa area.

Mr. Dulles said he had in mind a cease fire "whereby force would be renounced as a means of achieving national goals," but without renunciation of such goals, presumably by either Communist or Nationalist China. [RNS]

Refugee Assurances

Sharp criticism of the administration of the 1953 Refugee Relief Act was voiced by Edward J. Corsi, former State Department advisor on immigration, in an address to the 36th annual convention of the Associated Church Press.

Mr. Corsi said that unless the program is put in "friendly hands" only a fraction of the refugee quotas permitted in the Act will ever be used.

"The program needs to be administered by people who have confidence that the escapees from behind the Iron Curtain will make good American citizens — the kind of people our country wants and needs," Mr. Corsi declared.

"We need assurances from the church groups," he added, "but we also need assurance that these assurances will be used."

Mr. Corsi drew a prolonged ovation from the editors as he left their meeting to return to a Congressional hearing that was being conducted into his ouster.

Roland Elliott, director of the refu-

gee program of Church World Service, in a brief talk to the editors, appealed for an all-out effort to obtain more assurances for refugees. He said this would answer the charges of R. M. Scott McLeod, administrator of the refugee program, that church groups are not interested in giving assurances.

Mr. Elliott praised Mr. Corsi's efforts to get the refugee program rolling and said that "while the recent experience may have been painful to you personally it may have been just what was needed to wake up people to what has been wrong."

Dr. Paul C. Empie, executive director of the National Lutheran Council, criticized State Department policy. He said that the church groups which wanted to sponsor refugees were not even supplied with the printed forms on which they could file their assurances until five months after the program was enacted in August, 1953.

Then, after assurances were filed, they gathered dust in State Department files for several months more, he charged. As a result, church members grew discouraged with the program and it became difficult to secure additional assurances.

Dr. Empie praised Mr. Corsi for "leading the fight to make this a workable program." [RNS]

ORTHODOX

Princess at Boys' Home

Urging a deeper study of theology by laity, H. R. H. Princess Ileana of Roumania addressed a reception in her



RNS

ACP OFFICERS: Elected at the annual meeting, center, Robert J. Cadigan, president; left, Dr. William B. Lippard, executive secretary and treasurer; right, Peter Day, first vice-president.

NING IN: Deacons, in addition to reading the services of Morning and Evening Prayer (which, with the exception of Absolution, may be read by layreaders), may wear clerical robes, prefix "Rev." before their names, read the Gospel at

the Communion service, and administer the Chalice (Cup) at the time of Communion. Deacons may wear the stole (silk scarf-like vestment) but wear it diagonally, and may preach their own sermons if licensed by the bishop.

honor held at the St. Francis Boys' Home in Ellsworth, Kans., on Easter Monday. She and her two daughters, Magdalena, 15, and Elizabeth, 13, were guests of the St. Francis Boys' Homes in Bavaria and Ellsworth from Good Friday through Easter Tuesday.

Speaking on "An Orthodox Looks at the Anglican Church," Princess Ileana said, "In the Orthodox Church we have many theologians who are not priests. A theologian does not need to become a priest. Many women study theology."

The Princess said that often the problems of theology are so well understood by laity that they would not accept a dispensation from a patriarch of the Church. She told of an occasion wherein she had once sought a dispensation. It was on the occasion of the fast preceding the festival of the baptism of Our Lord. "The festival is a great feast in Orthodoxy," she said, "because it is the one place where the voice of the Lord is heard. The fast precedes it. I wanted a dispensation from fasting on my birthday, but the patriarch answered, 'I have no power to dispense you.'"

The Princess spoke of the Anglican and Orthodox Churches as having in common the articulation of their Faith by the whole Church rather than by an individual. She expressed surprise that many Churches of Christendom would criticize the Pope inasmuch as they in turn often expressed their theology in terms of one individual—Swedenborg or Mrs. Eddy or some other individual. "The Anglican and Orthodox Churches should be the only ones to criticize the Pope," she said, "because we alone represent what the whole Church says."

The Princess explained how attachment to any material thing is avoided. "Sometimes people feel that the careless treatment of the Orthodox Altar[¶] when it is not in use is a mark of dishonor. Rather, it is a mark of spirituality. It is the Liturgy that is holy, not the Altar, or even the 'words of institution.' We do not claim to know when in the service Our Lord causes the miracle of the Real Presence to occur."

The Princess said that it was remarkable that after 40 years of the greatest persecution, the Church in Russia is as strong as it ever was. "Christendom can never merge with Communism," she said, "because Communism denies God. Therein lies its weakness."

In addressing the boys at the Bavaria unit on Easter Eve, the Princess pointed out the importance of Communion in two kinds. "In the Old Testament the blood of the sacrifice was not to be consumed," she said, "because it was re-

garded as conveying the life of the sacrificed animal. This is why Our Lord specified that His blood was to be consumed. It conveys to us His resurrected life."

The Princess looked upon intinction[¶] as contrary to the will of Our Lord. "We need not fear the Communion cup. That which conveys life and new health will not convey disease," she said. "Our Lord touches only to bless."

The Princess and her two daughters entered into every phase of the boys' lives at St. Francis during their stay at the Homes. The boys were pleased to have the Princess teach them a new way of playing pool. Horse-back riding, ping pong, and an informal dance supplemented the services of the Easter season.

CWS

Fraternal Missionaries

The first of 10 "fraternal missionaries," delegated by Church World Service and the World Council of Churches to interpret the Refugee Relief Act of 1953 to refugees still in Europe, arrived in Hamburg, Germany, on April 16th.

The Rev. Alexander Jurisson, who assists the Episcopal Church in its refugee resettlement program, was then to begin a two-month tour of 100 refugee camps throughout Northern Germany. He will be followed by nine other representatives of Protestant and Orthodox Churches who will cover similar camps in Southern Germany, West Berlin, Austria, and Holland. Their job will be to acquaint the homeless with the possibilities of resettlement in America, answer their questions about job opportunities and the social environment here, and assist them in their applications.

Their trips are financed by the Inter-governmental Committee for European Migration, a coöperating agency of the United Nations.

Mr. Jurisson, an Estonian Orthodox priest, was himself in a displaced persons camp in Oldenburg, Germany, from 1945 to 1949. He has been instrumental in securing the 897 assurances of jobs and homes for refugees that Churchmen have pledged since spring, 1954. Total goal of the Church is assurances for 1,500 families.

INTERCHURCH

Bishops and Unity

Full acceptance of the "historic" authority of bishops is an essential condition for the development of a united Christianity, Dr. John Knox, professor of sacred literature at Union Theologi-

cal Seminary in New York, stated at the concluding session of the William Henry Hoover Lectures on Christ Unity sponsored by the Disciples of Christ Divinity House at the University of Chicago.

While neither the episcopal, presbyterian, nor congregational structures of church government can be proved to have been established during the time of the apostles, Dr. Knox said, the institution of episcopacy "represents a true, all but inevitable sequel to the apostolic office and function."

The theologian said he believes the episcopal system originated in the second century with the development of "early Catholic" as contrasted to "primitive" Church of the first century.

Dr. Knox said he feels that, if all Churches "agree to agree," they are "bound to agree on this historic fact, whether they think it came about as an accident or essential feature." [RE]

SOCIAL SERVICE

Church Welfare Work Survey

The first nation-wide inventory of the vast health and welfare services of the Roman church agencies is now under way. It is sponsored by the National Council of Churches.

Detailed questions about services, financing, and facilities are being asked of thousands of church institutions, including homes for the aged, nursing and adoption centers, hospitals, clinics, maternity homes, temporary shelters for the homeless, residences for newcomers to cities, summer camps and city settlement houses, family welfare agencies, rehabilitation centers and workshops.

The study is part of the preparation for the pioneering national Conference on the Churches and Social Welfare, Cleveland, Ohio, November 1st to 3rd, called by the N.C.C.'s Division of Home Missions and Department of Social Welfare. First of its kind in American church history, the Conference will bring together 2,000 official delegates to discuss how the churches can give greater leadership and service to help America meet its health and welfare needs.

The full report on church agencies, which will be published in book form in September—is not only designed to provide vital information for the Conference, but will also be the first comprehensive guide to church-related welfare agencies. It is expected to reveal both the kinds of service given and the number of people helped, as well as the nature of the agencies' relation to church and community.

[¶]TUNING IN: Eastern Orthodox festival of the baptism of Our Lord is our feast of the Epiphany (January 6th), in its older emphasis. [¶]Careless treatment of altar presumably means the custom of not bowing before it outside of public worship.

[¶]Intinction motivated by fear of germs is what is here meant. In Eastern Orthodox Churches the Bread and Wine are mixed together after Consecration and fed to the people by the priest from a spoon. This is a form of intinction.

BERIA

Powdered Snail Meat

On the table were little packets labeled thus: powdered alligator meat, powdered snake meat, powdered dog meat, powdered snail meat. Part of a Merian baptism reported in a publication of the Holy Cross mission there, that the boys to be baptized renounce belief in jungle magic. Each was given a bit from the packet that was labeled according to his taboo, having agreed that this once at least he would break the tradition that forbade eating the flesh of the clan "ancestor." The boys did not know that the labels were fakes and the contents ground allaguetta pepper and sugar, or did not know it until they had bravely opened their mouths to declare their Christian freedom. The next step was to say (and do they do?) "I spit on all the magic medicine in the country." They had also heard that the supposedly supernatural jungle society potentates were under spell and needed to be saved like anyone else, and that they would leave any society if so ordered by the Church. After the ceremonies were as usual.

ENGLAND

Witness in South Africa

A plea that the British Council of Churches undertake to raise jointly with the South African Churches a fund of 2,000,000 pounds (\$2,800,000) to "strengthen Christian witness" in South Africa was made by The British Weekly. Anglican and other Christian leaders in South Africa have been strongly opposing the racial discrimination implicit in the apartheid policies of that country's government.

Before this vast sum is swept aside as "unrealistic," the paper said, "let us remind you that more than that was raised for the Westminster Abbey Restoration Fund."

Is the purpose and relevance of Christian witness in Africa to millions, who daily become more cynical and contemptuous of our professions of faith and Church, of less consequence than the restoration of an ancient building? Never significant it has been in our personal life?

It is not suggested by anyone that the British Churches alone could raise the vast amount and we should not be ever shy or ashamed to go to the trade unions, the great industrial combines,

the employers' federations and every other source of wealth with our case and our cause. They would not turn us away empty-handed. We would get our one million pounds." [RNS]



TOKYO GRADUATION: *Depth of devotion.*

JAPAN

Graduation for Four

The 41st graduation ceremony at the Central Theological College, Tokyo, was held recently, with four students receiving diplomas for completion of three years post-college training in academic and spiritual discipline. Members of the class were exhorted by Bishop Makita of Tokyo to bear in mind the fundamentals of the Christian faith. "Academic learning," he said, "is of little use in the ministry of the Church unless it has as its foundation a simplicity of piety and depth of devotion to Our Lord."

SOUTHERN RHODESIA

Africans Welcome

Owing to the enormous growth of the city of Salisbury which makes it impossible for many Africans to reach on Sundays the principal mission church, they are being made welcome in the European suburban churches; and a step forward has been taken in arranging an afternoon service in Shona at the Cathedral, where these services are already thronged. Communicants of all races are welcomed at the English services at 7 and 8.

Ten bells have been given to Salisbury Cathedral, and a grant has been made by

the Dulverton Trust of £15,000 toward the building of a tower to house them. It is hoped to proceed shortly with the completion of the Cathedral which at present seats only about 375.

SOUTH AFRICA

Native Opposition

Thousands of native children at Benoni and Brakpan boycotted schools taken over recently by the South African government from religious organizations. Negroes staged a mass demonstration at Benoni against the new law on native education. About 5,500 native children have stayed away from 13 schools in the two communities, both major industrial towns in the mining area near here.

More than 5,000 non-Roman mission schools were taken over by the government at the beginning of the month, when the Bantu Education Act went into effect. Native opposition did not make itself felt, however, until the schools reopened after the Easter vacation.

Of eight Benoni schools affected by the boycott, seven formerly were run by the Anglican, Dutch Reformed, Methodist and Apostolic Churches. The other was a Roman Catholic mission school which had not been taken over by the government, but which was boycotted in the protest nevertheless.

Virtually all non-Roman Churches in South Africa agreed reluctantly to hand over or sell their mission schools to the government rather than try to operate them on reduced subsidies. The Roman Catholic hierarchy refused, announcing its determination to raise enough money privately to keep its schools going.

Government authorities estimated there were more than 4,600 absentees in the native schools at Brakpan and in a Roman Catholic school near the town.

To force compliance with the Education Act, the government has used its power to cut off subsidies. Virtually all mission schools have depended almost 100% on government funds. When the Roman Catholic Church refused to hand over its schools, its subsidy was cut to 75 per cent. Observers expect the government payments eventually will be eliminated entirely.

The government's Native Affairs Department plans to appoint a full-time religious organizer for the native schools it took over from mission authorities, which they hope will dispose of criticisms that they are neglecting religious education. [RNS]

WINING IN: "All Christians are required, at their baptism, to renounce the devil and all his works, the vain pomp and glory of the world . . . and the sinful desires of the flesh" (Prayer Book, pp. 276, 277), though not necessarily in so

dramatic a manner as is here reported. "A New Testament example of taboo ('something which is not done') is St. Peter's visit to the Gentile Cornelius, as recorded in Acts 10. On this see especially v. 28.

Eastertide

a great opportunity for adults and children to
see the Risen Christ in themselves and in others

By Dorothy Roby Schneider



SPRING PEEPERS: *They carry a sign.*
American Museum of National History

THE joyous 50 days from Easter to Pentecost¹ are exciting days in the country. Red buds on the maples are bursting into flowers, aspens wave their gray velvet tassels, and the fiddle ferns raise their heads. Baseballs, bats, and gloves; bicycles, fishing rods and reels change storage places with toboggan and skis. Children run home on flying feet full of important announcements.

"The redwings are back, and the swamp is full of frogs!"

"There's a bluebird in the apple tree. Look, I caught a salamander!"

These are days of surging physical well-being, when children jump out of bed in the mornings without being called, when adults waken with a sense of inexplicable expectancy and a rush of energy because the sun is already up over the ridge and a song sparrow is singing near the window.

Senses are keenly alert, attuned to the delicate whiff of a hyacinth, strained for the possible rattle of a snake fresh out of its den. There's a new sense of companionship in the eagerness of children and father to share work to be done, overhauling the tractor, plowing the garden, hauling and spreading manure. Small boys are eager to exhibit the strength of men, father asserts he feels as young as his sons.

Parents in Church families can now truly share the youth of their children, both physically and spiritually. At Easter we have arisen with Christ and received His new life. Our spiritual lives, perennially young in the sight of God, are refreshed and renewed. Christ's life in us has the vigor of childhood. The joyous new life of springtime can become one with the new spiritual life of Easter-

tide in the homes of Church families who live with the liturgy.

With the guidance of parents children can easily find the relationship between the rebirth of nature and their own spiritual rebirth. There is one little creature who so beautifully speaks the message of the Resurrection that it seems God must have made him especially as a sign to those who search for it. He does require searching for, though all may hear his voice. It's a clear singing voice, the steady cheering note which is the first musical assurance of the certainty of spring, the call of the spring peeper, tiniest of the tree frogs.

On a fall walk in the woods one may rarely be lucky enough accidentally to startle him out from under the dry leaves where he is beginning his winter hibernation. Even then, when he has jumped, it is hard to find him again because he changes color to match his setting, and he is as satiny red-brown as the oak leaves. In the spring one must hunt him by going toward the sound of his voice (with a flashlight after dark!) and searching under the grass along the edges of a swamp. But for those who find him the reward is great. His throat is swelled to enormous proportions to sound loud the news that he has come forth from his burial beneath leaves and moss and snow, and on his now mottled and bark-like back, clearly to be seen, he carries a cross.

A hundred years ago the river which runs through the center of our New England village was teeming with woolen mills, and sheep grazed on most of the surrounding hillsides. Now there is but one sheep farm in town, and our family would not miss a visit there each

spring to see the new lambs. Once a trip was rewarded by finding one little lamb born on Easter Day. Even eight or ten days later he was still pitifully fragile on his straight but wavering legs. There was awe in the speechlessness of the children as we stood looking into his eyes through the barn door, so precious so helpless, yet alive! One somehow could not speak above a whisper. "We like that to God. Newborn on Easter. And Christ is our shepherd."

How easy it is then to see how we need Him. He brings us food and warmth. If we should get out of the pen, out into the still frosty mornings and nights in the field, He searches for us and brings us back to the safety and warmth of the barn. But He loves us far more than any human shepherd loves His sheep. Yes, even more than this farmer in our town whose devotion to his lambs is plain to see. He is braver, too, by far than any human shepherd. If that little lamb were to wander out on the highway into the path of a thundering truck who would throw himself to certain death in front of those crushing wheels in order to push the lamb to safety? Yet our Lord, the Good Shepherd, even gives His own life to save us from death.

Even more important to a child than signs of the risen Christ in the world, nature is an awareness of signs of the new life of Christ in his own everyday life at home and in his community. In our home the light of the Paschal candle on our dinner table is a continual reminder that we are reliving the forty days of that first Eastertide, sharing the incredible joy of the disciples to whom the resurrected Christ appeared. We

¹TUNING IN: ¹Period between Easter and Pentecost (Whitsunday) is 50 days counting both Easter and Pentecost and including the Sundays. But the 40-day period of Lent is 40 days counting Ash Wednesday and Easter Even, but exclusive

of Sundays. In 1955 Pentecost falls on May 29th. Both Easter and Pentecost were Jewish festivals before they became Christianized, the former (Passover) commemorating the exodus from Egypt, the latter (Pentecost) being a harvest festival.

Gloria reappears in the mass a new
te of praise and thanksgiving per-
ates prayers in our home, with a spe-
l "Thanks be to God!" that Christ
es, at morning and evening prayers.
grace learned at camp is sung instead
said: "All give thanks to the God of
aven, for His mercy endureth forever,
Alleluiah, Alleluiah!"

When we go to bed at night with
muscles aching from the as yet unaccus-
tomed activities of hiking or gardening,
is with a consciousness that even our
leep is newly blessed. After Holy Week
one of our palms of Palm Sunday have
en made into large sweeping crosses,
for each bed in the house and placed
between mattress and springs. One eve-
ing's prayers have progressed from bed-
to bedside asking God's blessing on
for sleep, that it may be defended from
dangers and fears and bring us holy
t, refreshment, and peace. (The chil-
ren like to ask for pleasant dreams. No
nightmares, please!)

It is possible for a Church family to
perience the presence of the resur-
ected Christ in its midst until He be-
comes even for the children a living
ality. Our Lord Himself has told us
at, though the world does not see
m, we who are baptized by water and
spirit and have His life within us,
shall see Him (St. John 14:19-20).
surely as He showed Himself alive
His disciples He is with us, walking
side us, showing Himself to us. We
see Him in our neighbors, our play-
mates, our teachers, the storekeeper, the
s driver, and strangers on the streets.
Eastertide is what one might call a great
urgical opportunity for parents to help
children see Christ in themselves and in
thers.

In our family we begin first of all
th our own Fr. Morrill because he's
easiest. Not the Fr. Morrill, who
asionally finds time for a few turns
pitcher or at bat in the field beside
r house, but Fr. Morrill the priest at
the altar. At the celebration of the
ucharist it is Christ in him who acts
High Priest, giving us absolution of
r sins, receiving and perfecting our
offerings, sacrificing Himself for our
s, and renewing our lives in Him by
eding us the meat and drink of His
n Body and Blood.

Daily during Eastertide we make an
firmation of a few simple words which
lp us to find the living Christ. We
y them at prayer time, and always
th the children along with goodbye
hen they leave for school in the morn-
gs. "Christ lives in me and in every-
e I meet!" Then perhaps a further
ord as they go out the door, "Don't
orget to look for Him today."

Whenever children are the recipients
special acts of kindness or helpfulness
is easy for them to see Christ in their
achers, but the presence of Christ in

a teacher is not dependent upon the
warmth of the teacher's personality or
his ability to make a child feel under-
stood. To obey one's teacher is to obey
Christ in him, Christ the Great Teacher
who came from God (St. John 3:2).
Has not St. Peter said, "Submit your-
selves to every ordinance of man for the
Lord's sake . . . Honor all men . . .
Fear God. Honor the king" (I Peter
2:13-17, contained in Epistle for Third
Sunday after Easter). Christ in us, ever
obedient to the will of the Father, sub-
mits to the ordinance of man. Thus may
a child be led to see the authority of
Christ the King in the authority of his
teacher.

It is sometimes difficult for children
to see Christ in their playmates, and
many are the recriminations with which
they burst forth in description of the
lying, cheating, despicable behavior of
some of their contemporaries. Usually,
if one tries, one can find something good
hidden within the boy or girl whose bad
habits are most apparent. Children may
be told to "look for something nice that
Kenneth does tomorrow, even one small
polite or generous thing." Wherever
there is good, there is Christ. However,
children are bound at times to come in
contact with people in whom they can
find nothing to like, nothing to admire.
Sometimes a child must unavoidably
spend much of his time in close prox-
imity to an undesirable companion in his
neighborhood or in his room at school.

One day our two boys came up the
road from the school bus in a state of
violent agitation. Bink was crying, with
his hand over one eye. Beau was near
tears in his sympathetic anger on his
older brother's behalf. Yes, it was going
to be a terrific black eye. Mike had done
it! Had attacked him, for no reason at
all! Or nothing that was any of his
business.

The emotional upset of the children
made it apparent that this was no ordi-
nary trivial passing incident. This was
the culmination of friction between a
group of children, and it was not the
first time that one of ours had come
home spluttering in the aftermath of a
fight with Mike of the ferocious temper
—Mike, three years older than Bink.
We had been praying that God would
simply dissolve the situation without the
necessity of any action on our part, but
it had now reached a point where it
could not be ignored for it threatened
to develop into a neighborhood feud.
At this very moment Mike and his
brothers and sisters were arriving at
their home and were telling their mother
perhaps quite another story.

"He threw my bottle out the window
of the bus. He's got to buy me another
one! You make him! And he threw my
book out last week." Bink was shouting
and sobbing alternately.

"Neither of those things was of any

real value, Bink. And you know Mike
doesn't have the money to buy them
even if money would replace them!"

"He's got to *pay* anyway!" The things
were of value to Bink. He was furious
and hurt.

I said that I would call Mike's
mother, ask if she would have him
come over and we would straighten
things out. From the telephone I learned
that the same sort of uproarious scene
was taking place at Mike's house, and
that, of course, nothing that had hap-
pened was Mike's fault, according to
Mike.

Sometimes there's a lot to be said for
having one's half dozen or so neighbors
spread out over a radius of about two
square miles, and the time it took Mike
to walk to our house allowed tempers to
abate somewhat. Anger and resentment
still smoldered within the children, but
its fringes had burned off by the time
they sat rather awkwardly around the
kitchen table where Bink would not
offer a cookie and glass of milk to Mike,
but where Mike accepted what was put
before him.

Each had a turn to tell his story, with
interruptions and argument being avert-
ed only by enforced silence. When they
had finished each had involved a number
of other people. It was always, "He or
she did so and so, and that's why I
had to. . ." When we had heard both
sides I asked them to consider that each
of them could have put an end to the
situation at any time by simply giving
up, sitting still and doing nothing. They
admitted it, but it wouldn't have been
fair. Each of them then also admitted
that he had contributed to the whole
evil. They readily saw that many were
to blame, that the one very small evil
which had begun it had become a whole
mass of wrong-doing, that we couldn't
possibly get all those people together and
portion out the blame and make them
"pay." How could it be fair though?
That was what they wanted. Justice.
Why should either of them take the
blame when so many had contributed
to it?

At this impasse they were quiet, wait-
ing for an answer, a neighbor's child
noted for his tough-guy tactics, my own
child feeling he had been wronged, de-
pending upon me to make things right.
There is only one possible answer.

"Our Lord Jesus Christ, who had
done *no* wrong, once took the blame for
all the wrongs of everyone in the whole
world. He died a terrible death on the
cross for your sins today, Mike, and for
yours, Bink, and for all the wrongs com-
mitted by all the other children on the
bus. He did it so all that wrong could
be made right.

"Thousands and thousands of years
ago people began to look for a way to
make things come out even and fair,

(Continued on page 21)

Beyond Poliomyelitis

FEW EVENTS of recent history have been as dramatic as the announcement of the successful development of a vaccine to immunize children against poliomyelitis. For several days the headline news in the entire press, radio, and television of the nation was good news, and that is something that has not happened for a long time.

It was good news to men and women of every political shading, of every race, of every creed. As such, it serves as a needed reminder that humanity does have something in common after all.

Dr. Jonas Salk and his fellow-workers take their place beside a long line of medical men who have won battles against disease. Yellow fever, smallpox, pneumonia, diphtheria and other scourges of mankind have all yielded before the advance of medical science. It seems a pity that this brilliant and high-minded research is turned almost into mockery by the determination of mankind to forge new weapons of self-destruction and by our inability to build significant or meaningful lives for ourselves in the added time that science now places at our disposal.

Medically, we cross new frontiers every day. In redeemed and redemptive living, most of us have not yet crossed our first frontier. Our lives are not worthy of the longer span that Dr. Salk and others carve out for us. What makes us think that we are worthy of the everlasting life that Christ won for us?

In terms of the real, the crucial values of human life, it would be better for us to enter into the Kingdom of God maimed and twisted with infantile paralysis than to be whole of body and remain outside.

Being moody about mankind's desperate moral strait, which robs all our other progress of ultimate significance, is, of course, only a form of self-pity, an emotional luxury. The Church of Christ has never staked its hope upon the progressive spiritual betterment of mankind, nor justified its existence by the prospect of earthly success. On the contrary, it awaits a day at the end of history when human forces of destruction and decay, of pride and hate and self-seeking, will be summarily overruled.

Between that time and now, there is always a little judgment confronting us—a World War, a clash between races, a bankruptcy, an automobile accident—some moment for a nation, a group, or an individual in which history and progress and goals and achievements are suddenly swept away, and a shocked and denuded soul must ask itself: "What remains?"

When being ourselves is not a benefit, when pride and acquisitiveness and lust and anger and sloth are

not even attractive temptations, when good health seems no better than ill health—then it is that we face the judgment of God. It happens to somebody every day. At such a time, he who has God has everything; he who has not God has nothing. Most of us are somewhere in between, and to us there is given the opportunity to reconstruct our world on the basis of the little remnant of divinity that God's judgment has brought to light in us.

Poliomyelitis is in full retreat. Communism is not. Sincere Christian people, including some highly placed ones, often complain about Christianity's preoccupation with such subjects as Christ's coming and judgment, asserting that this remote and unimaginable event does not offer an attractive and salable competitor to Communism for winning the support of masses of mankind.

How true it is! The headlines on one day tell us of the massive Red Chinese build-up opposing Quemoy and the Matsus. On another, they tell us of a vaccine that will defend millions of children against crippling or premature death. If the Christian Church does speak up on the stage of history, it is likely to do so in frantic or futile tones, scolding or bemoaning, with a scanty influence that is about equal to its scanty worldly wisdom. Or perhaps a Christian group, speaking in the name of the Church, borrows political and social programs from secular movements.

As used to be said of the British army, Christianity loses every battle but the last. But those among us who thirst for a present relevance of the Church to the problems of mankind must remember that although the world's last battle may be remote and vague, each man's last battle is no more than a hair's breadth away. Even Communists must die. For those who escape poliomyelitis, there is still the certainty that another cause of death awaits them.

BUT death is not really the problem—it is only a obvious terminal point which remains a problem unless we have learned how to live victoriously before we meet it. The problem is rather the facing up to the moments of divine judgment that descend upon us in the midst of our lives. And here again there is a "last battle" in which no revolutionary program of our enemies, no scientific discovery of our friends can possibly have significance in the midst of buried illusions and shattered hopes.

Hence, it is not too important to covet for the Church the role of a great historical force, a headline-maker, a world-shaker. This is not the only kind

universality, not the only kind of present-day importance. What goes on day by day in every community, with its joys, its heartbreaks, its beginnings and endings — this is the basic stuff of human life. And it is here that the Church's age-long round of worship and sacrament, of rebirth in baptism, of nourishment in Holy Communion, of strengthening in sickness and comforting in tragedy, prepares every man who will hear Christ's voice with the equipment to face the judgment that every man must undergo. Even the greatest of earthly goods, even the rescue of future generations from a dread and crippling disease must find its true significance in the success of the Christian Church in supplying an eternal undergirding for the lives that have been saved, enduring dignity and purpose for the bodies that have been spared.

Retiring Clergy

ON JANUARY 1, 1957, some 105 clergymen who at that time will be 72 years old or older will be required to retire from the active ministry. The canon (Church law) to this effect was passed by the General Convention of 1949, to take effect seven years and a few months later — a rather odd procedure, which has, however some things to recommend it. At least, the delayed effective date has given those who must retire a chance to plan for their future. And by 1957, the shortage of clergy will undoubtedly be less severe than it was in 1949.

Nevertheless, there has been a good deal of questioning about this canon ever since it was passed. Some question the whole principle of compulsory retirement. Others suggest that while the principle is good, exceptions to it should be possible. There is also an apparent grant of authority to the Church Pension Fund in the resolution which neither the Fund nor the average clergyman likes:

"Thereafter [*i.e.*, after retirement] he may engage in remunerative employment in the Church only as the Rules and Regulations of the Church Pension Fund may permit."

The Pension Fund has rules and supplementary policies whereby it distinguishes between a priest's return to active service (in which case his pension must stop) and his filling in on a temporary or emergency basis in appropriate situations (in which case, if conditions are right, his pension continues). This is not a rule of clerical behavior, but a rule of eligibility for a pension.

Even if no other amendment to the canon is made at the 1955 General Convention, we think that the wording of this provision must be changed to remove from the Church Pension Fund the onus of regulating the lives of the clergy.

As to the general principle of compulsory retirement, we reluctantly agree that it is the right rule in today's world. There have been civilizations in which

a healthier attitude toward old age prevailed, and perhaps there will be a time in the future at which a priest over 72 will be recognized as having the best years of his ministry before him; but, as a practical matter, in the conditions of today, it is probably to the best interest of the Church to conform to a bustling, unreflective world in this particular.

Of the total clerical body of about 7,000, the number compulsorily retired will be a surprisingly small percentage — less than 2%. The explanation is that voluntary retirement before that age has already become such a well established practice that the Church Pension Fund anticipates that of those over 72 on January 1, 1957, a large proportion will have retired earlier. During 1957, the Fund anticipates that about 25 more active clergy will attain the age of 72 and retire.

Since the custom of retirement is already well established, we are inclined to favor the idea that exceptions to compulsory retirement be allowed under certain circumstances. A committee of the trustees of the Church Pension Fund, under the chairmanship of Bishop Hart of Pennsylvania, has proposed a revised canon which reads as follows:

"Upon attaining the age of 72 years, every Minister shall resign from his position in the Church and retire from active service; provided that such Minister may continue to serve other than in his former position in the Church on an annual basis, if the Bishop in whose jurisdiction the work is to be done, acting with the advice and consent of the Standing Committee or Council of Advice, shall grant his permission therefor, in which case such Minister shall not be deemed to have retired until such continued service is completed."

This canon provides a possibility of continued service under conditions which will, we think, guard sufficiently against a general abrogation of the principle. Laymen generally seem to favor the concept of not permitting the minister to continue in his old work. In a straw vote, the House of Bishops, however, favored permitting him to continue, with the approval of the Bishop and standing committee. The Bishops also indicated that they did not think it necessary to require standing committee approval if the priest was to be permitted to take some other temporary appointment. On this we respectfully disagree with our Fathers in God. The Bishop is so very much a party to many employment situations that a general rule would have little meaning if he could make practically unlimited exceptions to it on his own.

At any rate, some modification of the canon is to be expected at the 1955 General Convention. We hope that, after the canonical tinkering is finished, Church people and official Church bodies will begin to consider ways of making the right kind of use of the wisdom, experience, and dedication of the retired priest. Though he must give up the usual tasks of the ministry, surely there is a way in which the Church can give leadership to the world in learning the uses of old age.

For the past five months the Armed Forces Commission of the diocese of Milwaukee has been making a survey of the opinion of chaplains on the need of a bishop for the armed forces of our country. We present in this issue the full report of this Commission, which has just been released.

The report is approved by Bishop Hallock of Milwaukee "in principle, though not every word."

What the Chaplains Think

*about the need of a bishop for the armed forces**

THE Armed Forces Commission of the diocese of Milwaukee has completed as far as possible the survey of chaplains regarding the need for a military bishop. Although only two thirds of the chaplains addressed have sent us their replies we feel that almost five months' time is adequate for those who want to express themselves to have done so, and we believe that the general response has been much better than the usual returns from most surveys.

As space permits in this report to the Church, we shall include some of the arguments on both sides of the question to give as comprehensive a picture as possible of the views of most chaplains. Perhaps we should first repeat the purpose of our survey. Because there was so much uncertainty whether a military bishop was needed, and so many claims and counterclaims about what the chaplains wanted—many of which came from people who had never served as chaplains—we decided to make as thorough a canvass as possible, in the interests of reporting the facts as they are and not as we (or any others) want them to be.

While the results are pleasing to us as proponents of a military bishop, this commission hastens to assure those interested that we had no axe to grind; we were acting for no particular group nor for any particular brand of churchmanship (as some correspondents have presumed), and we have no intention of establishing a lobby in General Convention for the purpose of roughing-up those opposed to the measure. We went after facts to dispel the many wrong impressions created by proponents and by opponents, and we feel that the results will speak for themselves.

We have filed all replies received, and we feel competent to estimate the general attitude of the chaplains, the majority of whom feel that they have always been "the loneliest men in the armed services"; they feel that the opponents of the proposal just won't admit that the details and intricacies of the problem can easily be solved either by canon revision or simply by mutual understanding and courtesy. There are always means of solving any problem if there is the will to do so.

Since the Bishop of Milwaukee, having this commission under his jurisdiction, will no doubt be involved in the

matter when it is brought to the floor at Convention, we have asked his advice and counsel in our work; and while he, too, is in favor of the proposal, he has not attempted to influence the commission in any way. He has been concerned only with our publishing a factual report on a matter which is of churchwide, rather than of diocesan, interest.

Regardless of our position on the proposal we have studiously avoided antagonism toward anyone and have kept aloof from challenging letters that have come to us from those who hold opposing positions. To assure those who may question our motives, it should be very obvious that neither we nor any other small group or any individuals will make the selection of a bishop for the armed forces; we must trust the wisdom and caution of the House of Bishops in this matter, and we cannot inject the churchmanship issue into it as many of our correspondents have attempted to do.

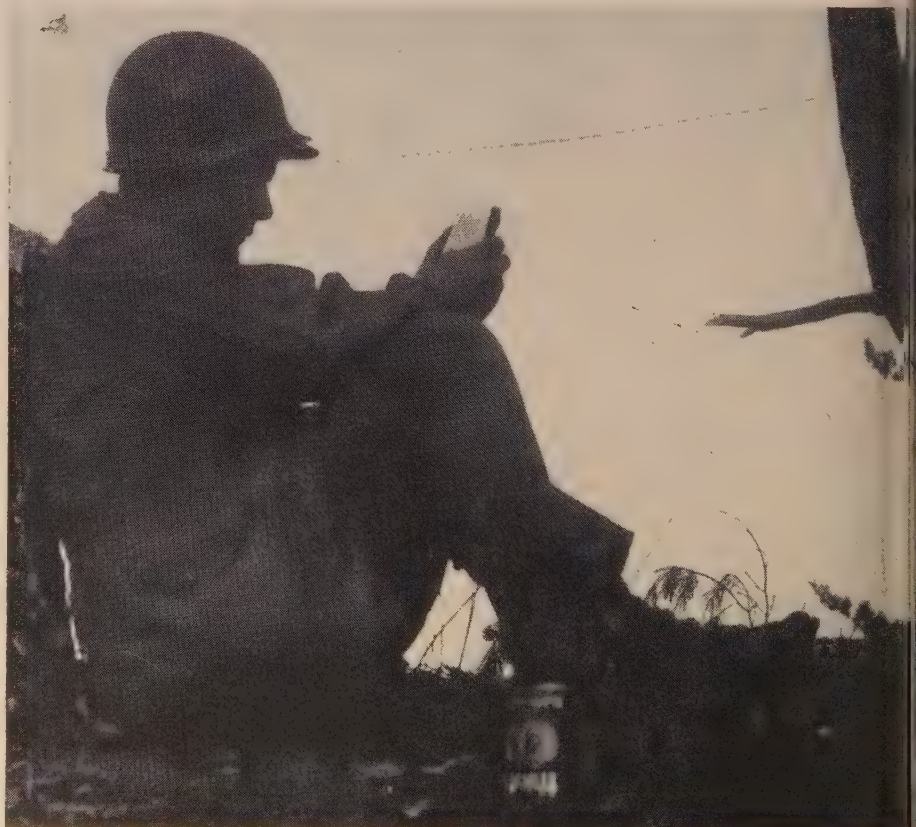
In only two cases we requested permission of the writers to use all or part of letters that have come to us—one

in favor and one opposed to a military bishop. This is the only instance in which this commission has exercised the privilege of selectivity.

Most chaplains feel that having a military bishop solely for prestige purposes would be worse than useless; and without impugning the splendid work done by Chaplains Hall and Plumb of the national Armed Forces Division, any good priest or layman could do much in that regard. They feel that having a bishop for confirmation purposes only would not justify electing one. However, most chaplains agree that the more important and pressing need for a bishop to administer the whole work of the chaplains, act as liaison between them and the Church, mobilize church activity (nationally and locally) in their support, visit and confer with them and with all Churchmen in the services, effect better understanding and cooperation between chaplains and Churchmen on military bases and at

*A report of the Armed Forces Commission of the diocese of Milwaukee.

UNSHEPHERDED SHEEP: 252 chaplains want a military bishop.



ishes near those bases, meet the myriad needs of chaplains and Churchmen everywhere — spiritual, ecclesiastical and otherwise; in other words, to be completely a Father in God to all of them. Perhaps the most urgent need at the moment would be effecting the re-assignment of some chaplains to other posts so that our men would be more judiciously spaced in the chaplaincies throughout the services, rather than having perhaps two or three on one post and none at another.

The following are brief comments from those opposed to a military bishop: "We have enough top brass now. . . . It's a silly proposition. . . . What effective service could he render. . . ? How could he fit into the set-up and be at the right place at the right time. . . ? We don't need another, for we have three of them now. . . . We have too many bishops now. . . . It's the source of this pressure for a bishop which worries me. . . . If civilian bishops and priests and laymen do their job right there's no need for another bishop."

Following are some of the numerous comments in favor of such a bishop: "So many posts in and near San Antonio and as far as I can learn there is only one (air force) chaplain of our church. . . . Chaplains have always been the neglected men. . . . The bishop is needed now with our armed forces totalling nearly three million. . . . Ought to be one for each branch of the service. . . . A bishop desperately needed for without him we are sheep without a shepherd. . . . A wise and active bishop needed since episcopals in the services are in a most unfortunate situation. . . . We pay our junketing firemen, why not vest the whole job in one real spiritual head. . . . Had someone at last got around to this, and I will vigorously support you. . . . I am in favor if chaplains retain their diocesan connections. . . . Please press on with this at General Convention. . . . Much is made by opponents of the idea that there are already plenty of bishops available but that is not the point; we can't want a baby-sitting bishop as it is more than just a question of confirmation. . . . Since we desperately need him and since it is authorized, what's stopping it?"

Of the chaplains favoring the proposal and who made added comments (other than those above) 35 were more than enthusiastic, while of those opposed only 11 (other than those above) were more than merely negative.

The total number of letters mailed to chaplains was 535. Five were returned undeliverable for various reasons. The Commission tried to reach these five through their diocesan offices, without success. Of the remaining total of 530 we received 353 replies which represents a 67% success in the poll. We think this is an excellent percentage. To offer

How Chaplains Replied to Inquiry:

I am in favor of a bishop for the Services

I am not in favor of such a bishop

ALL CHAPLAINS, (ACTIVE, INACTIVE, RETIRED, ETC.)

	Total	Army	Navy	AAF	Vet. Admin.	Branch not Indicated	Previously surveyed	Yes	No	Not stated
In favor	252 (71%)	144	64	15	7	22	25	167	60	
Opposed	91 (26%)	30	34	7	3	17	13	47	31	
Undecided	10 (3%)	5	4			1		5	5	
Totals	353	179	102	22	10	40	38	219	96	

TABULATION BY PRESENT STATUS

	Active duty				Not on active duty	Total
	Army	Navy	AAF	V.A.		
In favor	22	15	12	8	195	252
Opposed	8	7	3	3	70	91
Undecided	1	1			8	10
Totals	31	23	15	11	273	353

as unbiased a picture as possible, the figures have been tabulated as follows:

Responding to the question whether they had ever been previously polled concerning a military bishop, 38 replied that they had; 219 answered that they had not; 96 did not indicate a reply one way or the other. Incidentally, the 38 chaplains previously surveyed were two-to-one in favor of a bishop (25 to 13). And by coincidence the replies from chaplains now on active duty had the same percentages as the replies from all chaplains surveyed (71% in favor, 26% opposed, 3% undecided).

Of the 69 chaplains now on active duty who replied, 49 (71%) are in favor, 18 (26%) are opposed, and 2 (3%) are undecided.

The two representative letters previously referred to are quoted herewith. We have taken from each one the most important paragraph:

"I feel that something is being pushed too hard and too fast for too little possible results. Since this is visibly a lobby being formed to make this thing look absolutely necessary, I have spared no pains to write to my friends who are bishops and assure them that this is a tempest in a teapot, a vain thing, fondly invented."

To which this commission courteously replies (since the chaplain has written to others) that, far from being a lobby, we have (1) simply gathered the facts to report them, and (2) the whole survey has had as its purpose to offset the concentrated activity of a small but very voluble lobby already existing, whose proportions are somewhat ominous since it is composed of people whose official positions in the Church command the attention and some measure of confidence from our Churchmen.

Another letter:

"If this proposal results in bringing about a better relationship between military bases and the nearby parishes, I am all for it; the happy situation created by the

hospitable people of St. Andrew's Church, Lawton, should be brought to the attention of the whole Church because of the home-away-from-home that they have provided without stint for the personnel at Fort Sill, Oklahoma."

All letters and cards received by this commission are kept on file, and if anyone should question our figures he is most welcome to check these files. . . .

We feel sure that this survey has been the most extensive one made in regard to this controversial matter, and we prayerfully hope that it will be of value to the Church in determining what course to take. We offer our thanks to those who gave us their cooperation, and again making clear to everyone that we started this work not simply to joust with windmills, but because we felt that our young men and women in the armed services were not receiving the full benefits of their Church, and that our Episcopal chaplains are handicapped by lack of help, leadership and episcopal guidance.

We are thoroughly convinced that with the right man elected and consecrated, the very serious problem of filling the Episcopal quota of chaplains will go a long way toward being solved; it certainly cannot be solved under existing conditions under which there is no one to personally approach our clergy and actually demonstrate the need for chaplains. We cannot expect our clergy to come rushing forward merely in response to a published appeal in the Church press. They haven't done it before, and there is no reason to expect that they will do it now. We think that a bishop functioning as a military suffragan will remedy that situation.

For the Commission:
(Rev.) SYDNEY H. CROFT

*Members of the Commission: Robert T. Holland, chairman; Rev. William E. Krueger, secretary; Rev. R. E. Harding, Rev. Canon E. H. Creviston, Rev. Sydney H. Croft, Col. Walter Hahn, Edward E. Lubnow, Mrs. Harold R. Noer.

NEW YORK

New St. Luke's

A ground breaking ceremony was held April 14th for the new St. Luke's school building in New York City. St. Luke's is connected with St. Luke's Chapel of Trinity Parish. Taking part in the ceremony were the Rev. John Heuss, rector of Trinity Parish, and the Rev. Paul C. Weed, Jr., vicar of St. Luke's Chapel. The students of the school joined in the procession, saying the litany¹ as they marched from St. Luke's Chapel to the site of the future building, on Greenwich Street back of the Chapel on Hudson Street.

St. Luke's School was begun 10 years ago, in a building which was once St. Luke's Home for Aged Gentlemen. At that time the school had an enrollment of 11 pupils in first through third grades. It now has 159 pupils in eight grades plus a nursery and kindergarten. As enrollment increased, all existing older buildings available to the Chapel were filled with children.

Plans for the new building were announced in 1953. St. Luke's block, on which the Chapel stands, is the property

of Trinity Church. Demolition of 23 dwelling houses (brick two and three story residences and apartments) has been completed. The new building will be a two-story structure with a playground, of brick with limestone trimmings. It will have room for 200 pupils and will be the most modern school in Greenwich Village.

In a statement about the building of the new St. Luke's school, Dr. Heuss said: "This act by Trinity Parish is a continuation of a policy which has prevailed since colonial days when the first school system in New York City was created under the leadership of this historic church. Over the years, Trinity Parish has taken a leading part in the establishment of Trinity School, the General Theological Seminary, and Columbia University."

HONOLULU

No East or West

Honolulu is much in the thoughts of Churchpeople and will continue to be so during the next few months, because of its selection as the meeting place of General Convention in September.

What kind of a place is it? What are its churches like? What kind of people do they serve?

This is the second Hawaiian church to be described by our Honolulu correspondent, the Rev. Burtis Dougherty. The first appeared in our issue of March 27th.

Two years ago the first priest of Hawaiian ancestry in the history of the Church was sent to be vicar of Holy Innocents', Lahaina, on the island of Maui. The Rev. E. Lani Hanchett has moved into a physical setting rich in the history



REV. E. LANI HANCHETT: First Hawaiian.



ST. LUKE'S GROUNDBREAKING: Continuation of a Policy.

TUNING IN: ¶The litany (Prayer Book, p. 54) is a form of corporate intercession (or prayer for various classes of individuals). It consists mainly of a series of brief paragraphs stating, before God, the things for which it is desired to pray.

Each paragraph is rounded off by a response by the people clinching it as a prayer. Example: (Minister) "That it may please thee to have mercy upon all men; (People) We beseech thee to hear us, Good Lord."

of old Hawaii and rich in the beauty of these lovely islands. Holy Innocents' Mission has ministered largely in the past to the Hawaiian people in its area. Even today the congregation is mainly of Hawaiian ancestry, although more and more members of other racial groups are taking their active part in the life of the mission.

One's first view of the Church is that of a traditionally Gothic-type structure standing amidst a scene of tropical beauty. Lahaina was the first capital of Hawaii and it was here that the Church made its first forward steps after the founding of a mission in Honolulu. The English Church left its mark in Lahaina's Holy Innocents' Mission. The lectern is one brought around Cape Horn from England by the Sisters of the Holy Cross, who conducted a parochial school there for years before the turn of the century. Also displayed in the church is a "Gun Powder and Treason"

"Altar Service Book" and a 1795 English-printed copy of the Holy Bible.

The interior of the church reflects English, American, and Hawaiian influences in that graceful blending of cultures which is Hawaii. Behind the altar is a large oil painting of a Hawaiian Madonna and Child.¹ This is the work of Dee Blackmar, a New York artist, who finished the painting some 10 years ago. The stained glass windows above are topped by a mural of palm trees against blue Hawaiian skies. The native wood altar is in three panels, each of them depicting one of the basic foods of the people: breadfruit, fish, and poi. Pictures of rare, and some extinct, island birds decorate the pulpit, telling of the bread of Christ's Gospel among His people here.

Lahaina today is changed considerably from the busy and boisterous whaling port it was in the days of sailing ships. A large sugar plantation and a pineapple canning factory now provide livelihood for many of her residents. There is a warm and joyful sense of peace and friendliness among her people. The vicar and his family typify this peace and spirit which viewers of the National Council's new film, "The Song of The Pacific," will be able to glimpse. Probably nowhere is it more possible to sense the joy of Christ's religion in the life of Holy Innocents' Mission than to hear its choir and congregation lift their voices in praise on Sunday morning singing, perhaps, "In Christ There Is No East or West."



Detroit News

DEDICATION OF OLD MARINERS' SITE:
*Bishop Emrich hands George W. Stark, historian of the City of Detroit and senior warden of Mariners' Church, the prayer which was used at the dedication.**

*Left to right, the Rev. Elmer Usher, associate rector of St. John's Church, Detroit, the Hon. Albert E. Cobo, mayor of Detroit, the Hon. G. Mennen Williams, governor of Michigan, prominent Churchman, Bishop Emrich, Mr. Stark, and Bishop Crowley, Suffragan.

MICHIGAN

New Site

Dedication of the new site of Mariners' Church, Detroit, took place on Palm Sunday. Governor Mennen Williams of Michigan was present, as were the Mayor of Detroit, the Hon. Albert E. Cobo, and Bishops Emrich and Crowley. Old Mariners' had been moved to a place in the new Detroit Civic Center from a spot 800 feet away [L. C., February 6th]. The cost of moving the church, amounting to \$250,000, was borne by the city. The building, which weighs an estimated six million pounds, was built for \$13,000 in 1848.

The church will be renovated and a new tower built. The bell for the tower has been given by a Roman Catholic Boy Scout troop. Eventually the church, the only one in the Civic Center, will house the chaplains to the city and county courts, a book shop, and an Episcopal Information Center.

HARRISBURG

67th Easter

A record of 67 consecutive Easters in the choir of Trinity Church, Williamsport, Pa., has been set by Bert Wood, junior warden of the parish. Trinity's senior warden, Marshall L. Hough, has sung in the choir for 38 consecutive years.



HOLY INNOCENT'S, LAHAINA: *Rich in History*

UNING IN: ¶An Altar Service Book is a book containing the altar service, or Holy Communion. It is somewhat larger than the Prayer Books used in the pews. The Altar Service Book, from which the priest reads the Communion service, is often

called a Missal (i.e., Mass book), even though it contains only Prayer Book material. ¶A Hawaiian Madonna and Child is a legitimate symbol, for it stands for the truth that our Lord and His Mother belong to all races of men.

A Poignant Appeal

IS the Book of Esther a purely vindictive piece of writing, having no proper place in the Canon of Sacred Scripture? Is the Song of Songs nothing but a collection of passionate love lyrics that must be allegorized into something else before they can have meaning for the Christian as he reads his Bible? And what is the importance of the somewhat neglected Book of Lamentations, which our King James Version ascribes to Jeremiah?

These are the principal questions answered in *Esther—Song of Songs—Lamentations*, by G. A. F. Knight, who is Professor of Old Testament Studies at Knox College, Dunedin, N. Z. The book is the 13th in the series, "The

ESTHER — SONG OF SONGS — LAMENTATIONS. Torch Bible Commentaries. By George A. F. Knight. Macmillan. Pp. 140. \$1.75.

Torch Bible Commentaries" — small, handy volumes in large, clear print, taking their point of departure from the familiar King James text, but prepared by scholars versed in the historical and literary problems underlying the several books of the Bible.

This particular volume is somewhat heavily weighted on the side of exposition, rather than of exegesis; but the exposition is of a high quality, always illuminating, and of profound spiritual insight. Preachers should gain from it some useful ideas for Biblical sermons, and the general reader will certainly understand Esther, Song of Songs, and Lamentations better after he has read them in the light of Mr. Knight's treatment.

IT was Reinhold Niebuhr, I think, who singled out Alan Paton's *Cry, the Beloved Country* as the only really successful religious novel.

Not only has this story, published in 1948, been put on the screen, but it has been produced as verse drama, its initial performance taking place at the Church of St. Martin in the Fields, London, in February 1954.

This verse drama adaptation of *Cry, the Beloved Country* is now available in published form. Its author, Felicia Komai, was born in London in 1926, the daughter of Gonnoske Komai, Japanese poet and author, and an English mother. She wrote the verse drama in her off-duty hours as a secretary.

Paton's *Cry, the Beloved Country* is

not long as novels go; and those who have not read it have missed something. They will also have missed something if

CRY, THE BELOVED COUNTRY. A Verse Drama Adapted from Alan Paton's Novel by Felicia Komai, with the collaboration of Josephine Douglas. Friendship Press. Pp. 79. \$1.50.

they fail to read Miss Komai's even briefer dramatic adaptation, with its poignant appeal definitely redolent of the original.

In Brief

THE FORM OF THE CHURCH. By A. G. Hebert. London: Faber & Faber. Pp. 138. 12/6 (about \$2).

A new edition of an important work originally published in 1944 and three times reprinted.

Fr. Hebert, who is known for his Biblical approach to the doctrine of the Church, says in the Preface: "The main part of the book stands as it was. But the last chapter, on the Apostolicity of the Church and the problem of Episcopacy, met with severe criticisms from many of the reviewers; and it seems to me now that these criticisms were largely justified, at least as regards the manner in which I presented my argument. . . . The last chapter therefore has been completely rewritten."

A DIARY OF READINGS. Being an anthology of pages suited to engage serious thought, one for every day of the year, gathered from the wisdom of many centuries. By John Baillie. Scribners. Pp. 385. \$2.50.

Adequately described by subtitle. Selections never exceed a page. Pages numbered "Day 1," "Day 2," etc., through "Day 356." A wide diversity of writers — ancient, modern, and contemporary — represented (e.g., St. Athanasius, Jeremy Taylor, Albert Schweitzer, William Temple, John Bunyan, Charles Kingsley, Thomas Aquinas, St. Teresa, etc.).

Contains index of sources. Excellent print and format.

RELIGIONS OF THE ANCIENT NEAR EAST. Sumero-Akkadian Religious Texts and Ugaritic Epics. Edited with an Introduction by Isaac Mendelsohn. Liberal Arts Press, 153 W. 72d St., New York, N. Y. Pp. xxix, 284. Paper, \$1.75. (Cloth-bound edition not yet available.)

Fourth volume in series, "The Library of Religion." Other volumes: I — *Buddhism*. *A Religion of Infinite Compassion*, ed. by

Clarence H. Hamilton; II — *Hellenistic Religions. The Age of Syncretism*, ed. by Frederick C. Grant; III — *Judaism. Post-biblical and Talmudic Period*, ed. by S. W. Baron and Joseph L. Blau.

Primary aim of series is "to make available to American students the most essential texts in the religious literature of the world."

SCRIPTURE TO LIVE BY. By Dorothy S. Kopplin. Garden City: Hanover House. Pp. 222. \$2.50.

A number of short passages of Scripture arranged for meditative purposes under headings corresponding roughly to sequence of events in Old and New Testaments. Based on King James Version.

INDIA'S WALKING SAINT: THE STORY OF VINOBA BHAVE. By Hallam Tennyson. Doubleday. Pp. 222. \$3.50.

Vinoba Bhave is said to be regarded by Gandhi's followers as his heir. Hallam Tennyson is the great grandson of the poet.

THE CATHOLIC SHRINES OF EUROPE. By the Rt. Rev. John K. Carrwright. With photographs by Alfred Wagg. Foreword by Most Rev. Martin J. O'Connor. McGraw-Hill. Pp. 212. \$3.50.

Over 200 photographs, with eight pages in full color, of cathedrals, churches, chapels, monasteries, etc., in Italy, France, Spain, Germany, England, Ireland, and elsewhere, with explanatory text. A handsome production that would make a fine gift.

HOLY BIBLE: REVISED STANDARD VERSION (No. 2803). Thomas Nelson & Sons, 1953. Pp. 981. \$3.50.

Text edition, with presentation pages, several colored illustrations, and maps. Suitable for Sunday School award, etc.

Books Received

MAKING RELIGION REAL. By Nels F. S. Ferm. Harpers. Pp. 157. \$2.

THE ENGLISH CHURCH IN THE FOURTEENTH CENTURY. By W. A. Pantin. New York: Cambridge University Press. Pp. xi, 291. \$3.50.

HYGIENE OF THE SOUL. By F. W. Zeylman Van Emmichoven, M.D. Whittier Books. Pp. 170. \$3.50.

FRANCE: THE TRAGIC YEARS 1939-1947. An Eyewitness Account of War, Occupation, and Liberation. By Sisley Huddleston. Devin-Adair. Pp. xxiv, 360.

NEGLECTED SAINTS.* By E. I. Watkin. Sheed & Ward. Pp. xiii, 241. \$3.50.

FINDING GOD WITH THE SAINTS. By Thomas S. Kepler. The Upper Room, 1908 Grand Ave. Nashville 5, Tenn. Pp. 30. Paper, 15 cents.

TEMPTATION. By Dietrich Bonhoeffer. Macmillan. Pp. 47. \$1.25.

*St. Martin of Tours, St. Bruno, St. Hugh of Lincoln, Blessed John of Montmirail, Blessed John of Saxony, and Blessed Diana D'Andalucia. Blessed Osanna of Mantua, St. Thomas of Villanova, Blessed Anthony Grassi.

TUNING IN: Canon is from a Greek word meaning "rule" or "standard." The Canon of Sacred Scripture is the collection of books regarded as "standard" or authoritative. The Jewish Canon was not formally closed until about the end of the first

century A.D. Meanwhile the Christians had adopted as the Bible the Septuagint Greek Version of the Old Testament including the Apocrypha, and by the end of the fourth century had added to it the books of the New Testament.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Theodore M. Burleson, Priest

The Rev. Theodore Mann Burleson, died on February 24th at the General Hospital, Kansas City, Mo.

Fr. Burleson was canonically resident in the diocese of Louisiana. He had been added on the total and permanent disability list last July after he was injured in an automobile accident in Kansas City. He had been in ill health since that time.

Fr. Burleson was born in Grand Forks, N. D., on October 14, 1902, the son of the Rev. Edward W. Burleson and Alice Wilcox Burleson.

During his ministry he served as missionary in dioceses in the northwest, Midwest, and Louisiana. His last active work was as curate of St. Andrew's, Kansas City, Mo.

In World War II, Fr. Burleson served as a chaplain and did extensive C.S.O. work in this country.

He was a Mason, and a member of the Scottish Rite.

Surviving are his wife, Mrs. Ruth Burleson, and a son, Noel Burleson, of Kansas City; two other sons, Cameron Burleson of Baltimore and Forrest Burleson of the air force; his father, Rev. Edward W. Burleson, of Walla Walla, Wash., and three brothers.

Robert M. Kellerman, Priest

The Rev. Robert McNaghten Kellerman died April 7th. He had been rector of Christ Church, Monticello, Fla., since 1953.

Mr. Kellerman was born in Orange, Mass., in 1890. Ordained in 1933, he served as rector of the Church of the Covenant, Junction City, Kan., from 1933 to 1935. From 1935 to 1938 he served as chaplain to the C.C.C. in Grand Marais, Minn. He was rector of Trinity Church, Bellaire, Ohio, 1938 to 1944; of Nelson parish, Arlington, Va., 1944 to 1947; of St. Paul's Church, Winston, N. C., 1947 to 1949, while also serving as priest-in-charge of St. Gabriel's, Faison, N. C.; and priest-in-charge of St. John's Church, Warrington, Fla., 1949 to 1953.

Mr. Kellerman is survived by his wife, Alice Dorothy Vought Kellerman.

Margot Alice Postlewaite Mizner

Margot Alice Postlewaite Mizner, widow of the Rev. Henry W. Mizner, died February 3d at Parkersburg, Pa. She was 84. Mrs. Mizner was active in women's parish work when her husband was priest-in-charge, and later rector, of St. Stephen's House, St. Louis, Mo., from 1901 to 1926. She was also active in church work at the American

pro-cathedral in Paris, where she lived from 1927 to 1939, and at St. Luke's Chapel, Trinity Parish, N. Y., where she has been since then.

Mrs. Mizner was the great-granddaughter of the first missionary to the Indians in Minnesota, the Rev. Ezekiel Gilbert Gear. She is survived by a daughter, Alice Mizner Lewitin, and a granddaughter, Margot Lewitin.

Mabel J. Korndoerfer Walker

Mabel J. Korndoerfer Walker, widow of the Rev. Colin Campbell Walker, died March 19th. Her husband was rector of St. Ann's Church, Brooklyn, N. Y., from 1907 to 1917. Mrs. Walker is survived by two daughters, Mrs. William A. Somerville, and Phyllis H. Walker.

Kathryn Brodhead

Kathryn Stark Brodhead, 79, died April 5th in a Topeka, Kan. hospital.

Born at Taylor, Pa., she came to Kansas in 1915. Her husband, the late Rev. John Erwin Brodhead, was a priest in the diocese of Kansas, being rector of St. John's Church, Abilene, on his retirement in 1934. He died in 1944.

Survivors include a daughter, Mrs. A. P. Batchelor, Topeka; two sons, Stark Brodhead, Schwartz Creek, Mich., and Richard Brodhead, Marion, Kan., seven grandchildren and three great-grandchildren.

Walter S. Fleming

Walter S. Fleming of Scarsdale, N. Y., a retired Church organist, died April 5th at the age of 74. Until his retirement he had been in charge of music at the Church of St. Mary the Virgin, New York City, and at St. Peter's Church, Port Chester, N. Y. In Scarsdale he was a leader in the Church of St. James the Less.

Eva Earp

Eva Earp, 84, died at her home in Wilmington, Del., on April 5th. She was the wife of the Rev. Dr. Joseph H. Earp, Honorary Canon of the Cathedral Church of St. John, Wilmington. They had observed their 59th wedding anniversary on March 5th.

Born in Strasburg, Pa., Mrs. Earp had been active in Church work since her youth. In 1919, she came to Immanuel Church On The Green in New Castle, Del., when Canon Earp became rector of that historic church. In 1939, Canon Earp was appointed a Canon of the Cathedral in which capacity he served until his retirement 10 years ago. At the time of his retirement, Dr. Earp

was given the title of Honorary Canon and serves as his health and other activities permit in Cathedral services. Mrs. Earp took a leading part in all Immanuel Church affairs and when she came to the Cathedral with her husband, she became active in the Woman's Auxiliary and other Cathedral groups.

In addition to her husband, Mrs. Earp is survived by a son, John Earp, Shipley Heights, Wilmington; a daughter, Marjorie Earp, New York City; and a sister, Emma Herr, Lancaster, Pa.

Aurora T. Rayner

Aurora T. Rayner, 90, a past president of the Woman's Auxiliary of the diocese of Delaware, died at her home in Wilmington, Del., on April 8th. She was the widow of Robert B. Rayner.

Mrs. Rayner was a past president of Daughters of the Founders and Patriots of America, past president of the Wilmington New Century Club and of the governing board of the old Homeopathic Hospital (now The Memorial Hospital), Wilmington. She had served on the board of the YWCA and Minquadale Home and was a member of St. Andrew's Church, Wilmington, Del. Born in Vermont, Mrs. Rayner had resided in Wilmington for 65 years.

A daughter, Mary Rayner Bardsley of Wilmington, survives. She also is survived by ten grandchildren. Her two sons, David T. and Balmer J., are dead.

Theodore Carrington Jessup

Theodore Carrington Jessup of Ridgefield, Conn., brother of Philip C. Jessup, former United States Ambassador-at-large, died April 5th. He was 63 years old. He was a former vestryman of St. Stephen's Church in Ridgefield. After serving as an Army Captain during World War I, Mr. Jessup was headmaster of the Ridgefield Boys' School. He retired in 1933.

Surviving, besides his brother, are his wife, Caroline Margaret Starr Jessup; a son, Frederick Peterson Jessup; a daughter, Mrs. William Webster of Chicago, two granddaughters, and three other brothers.

Katherine Keeler Whitman

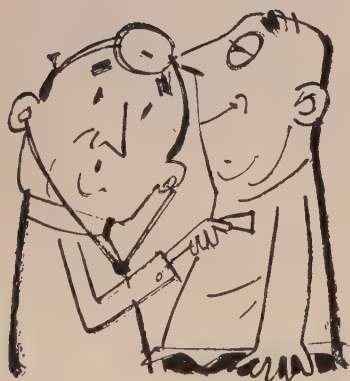
Katherine Keeler Whitman, widow of the Rev. Walter Freeman Whitman, died April 6th at Nashotah, Wis. Fr. Whitman, who was professor of Church history and moral theology at Nashotah House Seminary, died in 1953. Mrs. Whitman lived in Oxford, England, from 1922 to 1924; since which time she has lived at Nashotah.

For many years, the Whitmans were friends, advisers, and confidantes of suc-

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to help yourself.



**AMERICAN
CANCER SOCIETY**

DEATHS

ceeding generations of Nashotah students, and Mrs. Whitman in her quiet way became one of the most important personalities of the Nashotah campus. Her wide-ranging interests and her deep reserve of cheerfulness made afternoon tea at the Whitmans' a must for students and faculty alike.

Her only son, John, died in childhood. She is survived by a sister, Helen R. Simpson, wife of the Rev. Alexander Simpson of St. Luke's Church, Racine, Wis.; and by a brother, Robert B. Keeler of Cincinnati, Ohio.

Ruth McClelland Saunders

Ruth McClelland Saunders, wife of the Rev. Benjamin W. Saunders who is rector of St. Stephen's Church, Racine, Wis., died March 30th in Racine. Mrs. Saunders was 62.

A native of Juneau, Wis., she was a graduate of Milwaukee Downer College and taught home economics in Madison, Wis., for several years. While in Racine Mrs. Saunders had been president of the diocesan altar guild of the diocese of Milwaukee.

Survivors besides her husband are a son, David Saunders, Madison, Wis.; a daughter, Mrs. Reginald Stevens of Wolfeboro, N. H.; a brother, Harold E. McClelland of Madison; and six grandchildren.

Grace Crain Marks

Grace Crain Marks, 73, wife of the Rev. Harvey Blair Marks, died recently at her home in East Providence, R. I. Her husband is rector emeritus of St. Philip's Church, West Warwick, R. I., and also served as rector of St. Andrew's, Harris, R. I. Before going to Rhode Island they had lived in Chambersburg, Pa. Mrs. Marks was an active member of St. Philip's and its various societies.

Besides her husband, Mrs. Marks is survived by three nieces and a nephew.

Helen MacGregor Forde Batty

Helen MacGregor Batty, widow of the Rev. Edward Joseph Batty, died on the 19th of March at the home of her daughter in Pleasanton, Calif. She is survived by four children, Mrs. M. W. Ellsworth of Pleasanton; Edward L. Batty of Atlanta, Ga.; Mrs. H. D. Sohns of New York City; Arthur B. Batty of Lompoc, Calif.; and by four grandchildren.

Janet A. Stewart

Janet A. Stewart, wife of John M. Stewart, died at the age of 69 at her home in Wilmington, Del., on March 24th. Her husband is president of the lay readers' league of the diocese of Delaware. Mrs. Stewart was born in

Massachusetts, but had lived in the Wilmington area for approximately years. She was a member of Calvary Church (Bishop Cook Memorial), Hockessin, Delaware.

In addition to her husband, Mr. Stewart is survived by a son, Gordon L. Moran, of Winston Salem, N. C.; three brothers, John Fraser of New Haven, Conn., James Fraser, Wilmington; and Alexander Fraser of Massachusetts; three grandchildren; three great-grandchildren; and several nieces and nephews.

Paul Lyman Moses

Paul Lyman Moses, communicant and clerk of the vestry of Christ Church, Ontario, Calif., died suddenly March 31st at the age of 57. Mr. Moses was head of the science department at Chaffey High School. He served on the vestry of Christ Church as well as on many committees for the renovation of the church and rectory.

Surviving are his wife, Betty; daughter, Mrs. James Fuller of Claremont, Calif.; a son, Richard L. Moses of the U.S. Navy; and two grandchildren.

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The Living Church

Eastertide

(Continued from page 11)

the way you're doing today. But just wasn't any way to make up all the evil in the world, because the fact of it is that whenever people have evil things they have not only hurt other people, they have hurt God. They simply couldn't make things come fair for everybody, and they couldn't find a way to make it up to God for all the many, many times he had offended him. So Christ made it for them. He took the blame, not for the people who lived thousands of years ago, but for all the people for the time to come. He took the blame for what you and the other children did. And He did it so that you could have a new life, with a new kind of justice and fairness.

So there is a way to make this come right. You've already done part of it when you admit that you each had a part in all the trouble. What can you do now?"

There was no answer. Each of the boys sneaked a glance at the other, afraid that the other might think if he answered first.

"Well, how did Christ teach us to do it?" "Our Father, who art in heaven, . . . Come on, say it."

Very quietly, heads hung down, they waited. Until they came to "Forgive us. . . ." There, that's the other thing. Tell us you're sorry, and forgive each other. It's the way that Christ gave you to let wrongs come out right."

There were no formal apologies. Each boy was asked solemnly in turn whether he forgave the other boy at the table and whether the others on the bus for what they had done. And each answered, "Yes," so humbly.

A few minutes later the two who had been bitter antagonists for weeks were standing out in the driveway with their arms around each other.

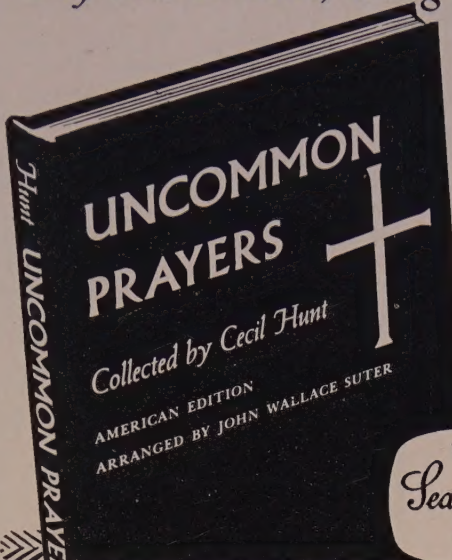
This is what new life in Christ can mean for children when they have been submerged by sin into widespread sin and hate. Christ destroys the sin by His death and lifts them up to a higher level of justice, gives them His own new perfect justice. This is the reward of Eastertide, a share in God's love, which excels justice.

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St. Augustine's, Rhinelander, Wis.; The Rev. Mortimer G. Hitt, Flushing, N. Y.
Christ Church, Riverdale-on-Hudson, N. Y.
St. Michael's, Fort Worth, Tex.; Grace and Holy Innocents', Albany, N. Y.; Church of the Intercession, Stevens Point, Wis.
Trinity, Brooklyn, N. Y.; St. James', Long Beach, N. Y.; Trinity, New Castle, Pa.

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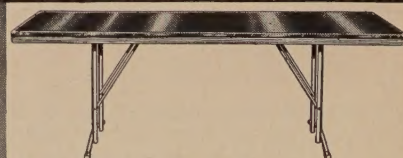
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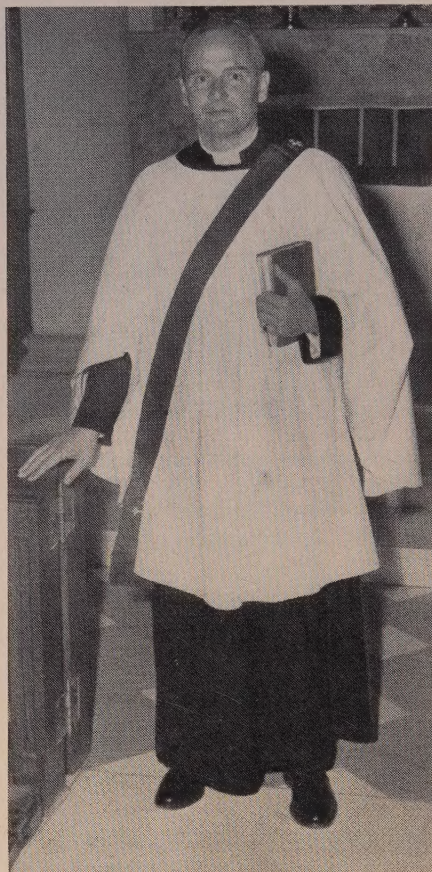
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EDUCATIONAL

SECONDARY

Ordination at Chatham

William Woolsey Yardley, rector of Chatham Hall, Chatham, Va., since 1949, was scheduled to be ordained deacon on April 19th at Chatham. Bishop



MR. YARDLEY: Rector-deacon.

Gunn of Southern Virginia was to ordain Mr. Yardley, with Bishop Brown, retired Bishop of Southern Virginia, as celebrant. Mr. Yardley is a native of Pennsylvania and served as headmaster of Tuxedo Park School, Tuxedo Park, N. Y., before coming to Chatham Hall. He is married and has four children. He plans to continue in his post at Chatham Hall and will also serve as deacon in charge of St. Mary's Chapel at the school.

SEMINARIES

Theology and Ethics

The faculty for Sewanee's 1955 Graduate School of Theology, scheduled from July 27th to August 31st, has been announced by the acting director, the Rev. Dr. Wilford O. Cross, professor of philosophy of religion and ethics at the School of Theology of the University of the South.

Assisting Dr. Cross in teaching will be the Rev. Dr. Marshall Bowyer

Stewart, former Graduate School director and professor emeritus at General Theological Seminary, now acting professor of theology at Sewanee, who will teach a course in the theories of divine self-limitation; the Rev. Dr. Joseph Fletcher, professor of pastoral theology and Christian ethics, Episcopal Theological School, Cambridge, Mass., will teach a course on Christian ethics dealing with problems of conscience, pastoral care and Christian morality and the Rev. Dr. Franklin Wood Young, professor of New Testament Patristics, Episcopal Theological Seminary of the Southwest, Austin, Tex., who will teach a course on the New Testament. Dr. Cross's course will deal with American Puritanism.

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CHANGES

Ordinations

Priests

Minnesota—By Bishop Keeler: The Rev. John McNaughton, on February 28th, at Trinity Church, International Falls, where he will be in charge; presenter and preacher, the Rev. O. W. McGinnis.

Wisconsin—By Bishop Keeler: The Rev. Everett Reiquam on March 1st, at St. Paul's Church, Duluth; presenter, the Rev. O. W. McGinnis; preacher, the Rev. W. B. Key; to be in charge of Christ Church, Crookston, and churches at Mentor and River Falls.

Illinois—By Bishop Kellogg: Coadjutor: The Rev. Paul Benson, on March 1st, at Christ Church, Benson; presenter, the Rev. Leslie W. Hallett, father of the ordinand; preacher, Canon Delbert Hallett, to be in charge of Christ Church, Benson, and churches at Appleton and Oshkosh.

Jersey—By Bishop Banyard: The Rev. H. H. Payne, on March 19th, at Trinity Church, Trenton; presenter, the Rev. H. C. Nichols; preacher, the Rev. H. C. Nichols; vicar of St. John's Church, Fords, N. J.; to be in charge of St. John's Church, Fords, N. J.

Massachusetts—By Bishop Lawrence: The Rev. Philip T. Zabriske, on March 5th, at Christ Church, Amherst, Mass.; presenter, the Rev. R. S. Knight; preacher, the Rev. A. C. Key; to be assistant of Grace Church, Amherst, and assistant chaplain, Amherst College.

Deacons

Illinois—By Bishop Claiborne: Carl E. Nelson, on March 6th, at the Church of the Incarnation, Chicago.

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Atlanta, Ga.; presenter, the Rev. C. L. Alligood; preacher, the Rev. C. H. Tisdale; to be assistant to the Ven. J. L. Womack, archdeacon of the metropolitan area of Atlanta, Ga.; address of ordinand: 850 St. Charles Ave. N.E., Atlanta.

Chicago—By Bishop Street, Suffragan of Chicago: William Henry Albert Schneider, on March 30th, at Emmanuel Church, Rockford, Ill.; presenter, the Rev. C. M. Pond; preacher, the Very Rev. V. L. Jones; to be in charge of St. Chad's Chapel, Loves Park, Ill.; address: 524 Theodore St., Loves Park, Rockford, Ill.

Colorado—By Bishop Minnis: Paul Maxwell Snider, on March 25th, at St. John's Cathedral, Denver; presenter, the Rev. H. E. Moreland; preacher, Bishop Bowen, retired Bishop of Colorado; to be in charge of St. Michael's Church, Hugo, Colo., and a wide mission field in eastern Colorado, including work in such small towns as Akron, Burlington, Holyoke, Julesburg, and Wray. These are not now listed in the Episcopal Church Annual as having churches. Hugo lists 24 communities.

The new deacon, recently employed by the Union Pacific Railroad, was presented, as a parting gift by his friends and associates there, with one of the bells from a dismantled Union Pacific engine, and the Rev. Mr. Snider will use this bell at the church in Hugo.

The bells are collectors' items, avidly sought by ranchers and railroad fans. The new deacon is particularly pleased that such a bell, which rang from an engine which probably made many a trip through Hugo, will be ringing for the regular services in a town which for so long has not had a resident clergyman.

Connecticut—By Bishop Gray: Nigel L. Andrews, on March 26th, at St. Andrew's Church, Meriden; presenter, the Rev. W. E. Traub; preacher, the Rev. G. M. Bean; to be vicar of St. Ann's Church, Old Lyme, Conn.

Minnesota—By Bishop Keeler: Frederick Charles Lambert, on March 1st, at St. Paul's Church, Duluth; presenter, the Rev. O. W. McGinnis; preacher, Canon W. B. Key.

San Joaquin—By Bishop Walters: William L. Richmond, on March 12th, at St. Anne's Mission, Lincoln Village, Calif., where he will be vicar; presenter, the Rev. P. E. Langpaap; preacher, the Rev. J. M. Wilcox. The ordinand was a former minister of the Christian Church.

Tennessee—By Bishop Barth: William Arthur Dimmick, on March 19th, at the Church of the Messiah, Pulaski, Tenn.; presenter, the Rev. W. A. Jones, Jr.; preacher, the Rev. R. W. Turner, III; to continue studies at the Sewanee School of Theology.

Diocesan Positions

The Rev. Dr. Henry Clark Smith, rector of All Saints' Church, Riverside, Calif., for the past 25 years, and at various times diocesan examining chaplain, member of the board of missions, and deputy to Province of the Pacific, has been appointed lifetime canon to the ordinary and honorary canon of St. Paul's Cathedral, Los Angeles, by Bishop Bloy of Los Angeles.

Milestones

On Passion Sunday, the Rev. Edward P. Hooper, rector of the Church of the Holy Innocents, Hoboken, N. J., celebrated his 50th anniversary of ordination to the sacred priesthood. Fr. Hooper was celebrant at a High Mass, followed by Benediction of the Most Blessed Sacrament. The church was crowded to capacity.

Among the honored guests at the afternoon parish reception were the Governor of New Jersey and the mayor of Hoboken. President Eisenhower sent a congratulatory telegram.

Fr. Hooper was presented with a purse from parishioners, friends, business friends, and members of the council of Christ Hospital, Jersey City, of which Fr. Hooper is president emeritus. The children of the Sunday school presented Fr. Hooper with one of his favorite gifts—a hand-painted plate depicting the exterior of Holy Innocents' Church.

Deaconesses

Deaconess Ethel Percy, formerly addressed in St. Petersburg, Fla., may now be addressed: c/o Miss Knibloe, RFD, Salisbury, Conn.

CLASSIFIED

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325L, Marblehead, Mass.

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SACRED VESTMENTS: Made, altered, repaired. Saint Agatha's Guild, Grace Church, Hinsdale, Illinois.

POSITIONS OFFERED

DIETITIAN. Small Church Boarding School for girls needs full-time trained dietitian. Reply Box M-198, The Living Church, Milwaukee 2, Wis.

WANTED. Assistant Deacon or Priest, definite Prayer Book Churchman, send biography and references. Reply Box G-199, The Living Church, Milwaukee 2, Wis.

NEW YORK SUBURBAN PARISH, L. I. Diocese, York and August. Rectory. Reply Box A-201, The Living Church, Milwaukee 2, Wis.

WANTED. Director of Religious Education, lady with suitable training, no extremes in Churchmanship. Send qualifications. Reply Box G-200, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY July and August and over Labor Day weekend. Use of rectory and \$75.00 a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, Saint Mark's Church, West Orange, N. J.

POSITIONS WANTED

MARRIED PRIEST desires parish or chaplaincy in hospital or prison. Qualified and experienced. Reply Box J-195, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN, single, 44, experienced college teacher, administrator, A.B., Th.M., graduate study in Sociology, wants position in Church School or College, Canterbury House or Church Administered Institution. B. Eureath White, 801 South Wright Street, Champaign, Illinois.

PRIEST AVAILABLE for July—August. Reply Box H-194, The Living Church, Milwaukee 2, Wis.

RECTOR, 39, married, Jr.-high age daughter, desires \$4200 parish. Ten years in the ministry, varied experience, moderate Churchman. Reply Box R-197, The Living Church, Milwaukee 2, Wis.

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Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B. 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 7:30, 9, 11 HC; Weekdays as announced

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily
7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30;
(Mon thru Fri) Int 12:10, 5:15 EP

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

A cordial welcome is awaiting you at the churches whose hours
of service are listed below alphabetically by states. The clergy
and parishioners are particularly anxious for strangers and
visitors to make these churches their own when visiting the city.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
Mp 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP & B
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);
MP 9, Ev 5. The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Irving S. Pollard in charge.
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs
& HD HC 8 & 12; Thurs Healing Service 12:30;
Daily: MP 8, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

NEW YORK, N. Y. (Cont.)

RESURRECTION 115 East
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MA
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat

ST. THOMAS 5th Ave. & 53rd
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 11
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wo
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, H
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, MA
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50;
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer M
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP
Daily: HC 7:30 ex Thurs, Sat HC 9:30, I
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30
Daily 8, 5:30; Thurs & HD 10

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. V
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12,
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blandin
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10
EP 5:45; C 6 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regen
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confession;
Cho, Choral; Ch S, Church School; c, curia
d, deacon; CP, Evening Prayer; Eu, Eucharist
Ev, Evensong; ex, except; HC, Holy Communion
HD, Holy Days; HH, Holy Hour; Instr, Instru-
ctions; Int, Intercessions; Lit, Litany; M
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn;
Stations; V, Vespers; v, vicar; YPF, Y
People's Fellowship.